

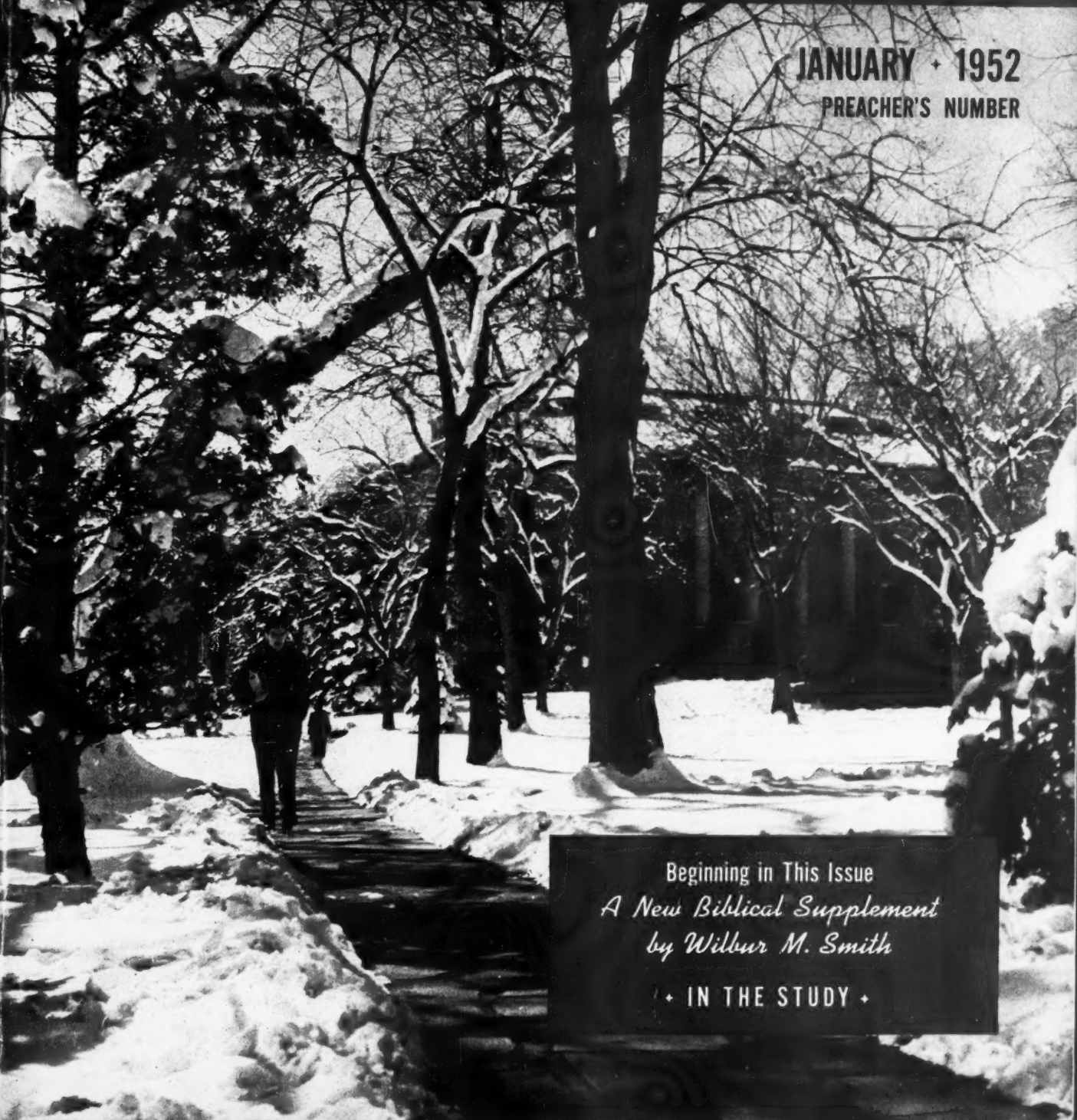
Moody

NEW YORK
JAN 1952

MONTHLY

JANUARY • 1952

PREACHER'S NUMBER



Beginning in This Issue
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by Willbur M. Smith

• IN THE STUDY •



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ERNEST D. CHRISTIE
Publication Manager

WILLIAM CULBERTSON
Editor

WAYNE CHRISTIANSON
Assistant to Editor

Vol. 52

JANUARY, 1952

No. 5

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Youth Supplement cover by Rudolph Vetter

★ ★ ★

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January, 1952

In This Issue

In a sense at least this January issue is another milestone for you and us. We send it out with a feeling of thankfulness that we can begin another year of fellowship together through these pages. May 1952 be a year of blessing and service in your Christian life.

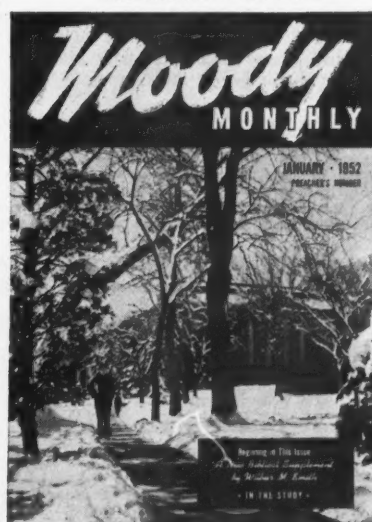
▶ As in the past, this January issue is dedicated to our pastor readers. Of particular interest to them in this annual Preacher's Number is Dr. Wilbur M. Smith's new supplement, "In the Study," beginning this month on page 319. Laymen also will want to acquaint themselves with this new portion of MOODY MONTHLY. For many, the variety and scope of material to be presented each month will make it an invaluable source of Bible information.

▶ Several articles this month will also have special appeal for pastors. We recommend Donald E. Hoke's "Orthodoxy Is Not Enough," a discussion of a problem which is on the heart of many Christian leaders. Pastor readers will also want to turn to "The Fire and the Hearth," Charles R. Bartels' graphic report of how family altars have helped to change his church.

▶ Readers should note particularly the new series of doctrinal articles on "The Teaching Ministry of the Church," beginning in this issue. The work of Dr. Everett F. Harrison of Fuller Theological Seminary, this opening article and the three to come will stimulate and clarify your thinking.

▶ Finally, we cannot close this month without a word concerning "The War That Didn't Happen," one of the most unusual pieces of writing to appear in these pages for some months. It is an article you'll want to read and pass on to your friends.

THIS MONTH'S COVER



★ WINTER'S GLORY—This month's brisk cover photograph was snapped along the snow-lined walks of the University of Colorado campus. Such scenes this January should remind us all of the thoughtfulness of our loving God who clothes each season with its own breath-taking beauty.

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MRS. WILLARD ALDRICH

Are You Ready?

In the quiet of the evening the voice of the twelve-year-old was clear and steady. He spoke slowly as he prayed, feeling for the words as he went along, wanting to be sure that the desire of his heart was clearly expressed.

The other children sat with folded hands and bowed heads. The unaccustomed quiet seemed in strange contrast to the vigorous surge of life customary in the household of nine children. But for this moment, under the watchful eyes of their parents, they were quiet.

"Dear Lord," he began and the affection of his heart was in the momentary huskiness of his voice; "dear Lord, if there's some work I can do for You when I'm grown up, I want to do it."

(So many places of service—only the Lord would know which one, but surely there is one place reserved for him—for anyone who will serve the Lord out of a heart of love.)

"... And Lord, I know I'm not ready, and I need to get ready."

(We are conscious of our lack and of our need.)

"... But I can't get myself ready."

(Nor can any one of us! We stand helpless in the face of our inability and it does no good to tug away at our bootstraps.)

"... So everyday will You be getting me ready to be what You want me to be?"

(And it is a day-by-day process, this being in readiness for a day-by-day work for the One we love and serve. "Our sufficiency is of God.")

Could our prayer for 1952 be any better expressed than in Jon's prayer:

"Dear Lord, if there's some work I can do for You in 1952, I want to do it. And Lord, I know I'm not ready, and I need to get ready. But I can't get myself ready. And so every day will You be getting me ready to be what You want me to be?"

It is well to remember that "what we are to Him in the matter of relationship, determines what we can do for Him."

Are you ready for 1952?

This monthly feature appears simultaneously in MOODY MONTHLY and The Doorstep Evangel, which is published by Dr. Willard M. Aldrich, Box 1, Vancouver, Wash.

Moody Monthly

Our Moody Readers

Unkind to Methodists?

I've enjoyed the MOODY MONTHLY up to the November issue. I am opposed to taking potshots at the Methodists in your editorial, "Modernists Outmodered" (November). The article is O.K., but mentioning another denomination and creating friction isn't a very kind idea or Christian at that.—Emerson G. Higgins, Seaford, Del.

Should be Widely Read

The editorial . . . should have a wide circulation, especially the part showing the drift of the Methodist Church. When the foundation is destroyed, what can the righteous do?—Mrs. Lela O. VanZee, Temple City, Calif.

Thanks from a Methodist

I am a Methodist layman and am writing to thank you for your fine editorial, "Modernists Outmodered." I have been fighting modernism in our church for years. The great pity is that the laymen of the church have been ignorant and indifferent, though the "Pink fringe" exposé in *Reader's Digest* has created a salutary stir among them and some are getting into the fight. Modernists are taking over our church and making great strides in the Baptist and Presbyterian Churches. Please continue to help the churches by exposing this horrible thing, modernism.—Dr. Walter A. White, Atlanta, Ga.

Problem of Leadership

I was very much interested in your editorial, "Modernists Outmodered." Since the laymen of the churches look up to the leaders of the denominations and in the main accept their viewpoint and interpretation of spiritual and scriptural matters, what can be done about it?—Mrs. Peter Carlson, Twin Falls, Idaho.

Also Slipping

"Modernists Outmodered" in your November editorials reminds me of a reprint of one of John Wesley's messages. Certainly the Methodist Church by and large today is not preaching the message Wesley preached.

In my own denomination . . . we are slipping. While we issue certain fundamental statements for the press, we do not as a denomination preach the pure simple gospel as we tell the world we do. We are fast approaching a Romanist attitude in that we think we have a monopoly on truth and that others are "off brand."—Ralph W. Gilbert, Jackson, Miss.



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January, 1952

Begins This Month in MOODY MONTHLY

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TO
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"In the Study"

by

WILBUR M. SMITH

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CONTENTS FOR JANUARY

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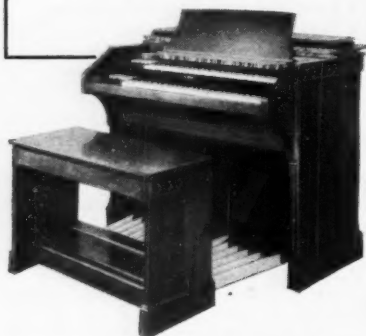
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Light on a Picture

Dr. Frederick Erdman, of Germantown, Philadelphia, says he thinks that the photograph ["Blessed Is He That Readeth..." p. 154, MOODY MONTHLY for November] is of the editors of the 1911 Bible, and that it was taken outside of the library of the seminary in Princeton. Dr. Charles Erdman states that both Dr. Kyle, the archaeologist, and Dr. A. T. Robertson, of the Louisville seminary, were in the group. He says that he does not think Dr. Moorehead is one of those pictured.—E. Schuyler English, Philadelphia, Pa.

Lawyer's Conversion

I read the article about Dr. Scofield in the November issue of MOODY MONTHLY with interest. A very dear and close friend of ours, J. G. Kessler, was instrumental in Dr. Scofield's conversion. This happened in St. Louis, Mo., when Y.M.C.A. work was in its infancy. It was interesting to hear Mr. Kessler tell about the young lawyer, Dr. Scofield, and how the Spirit of God began to work in his life.—Mrs. A. E. Drake, Wheaton, Ill.

Feast of Good Things

I feel it is high time I wrote my keen appreciation of the 50th Anniversary Anthology. It is a perfect feast of good things. I cannot express either, how much I enjoy MOODY MONTHLY. I pass my copies on to a friend in England whose grandfather and brother were saved during Moody and Sankey's evangelistic campaign in Scotland. Both became Presbyterian pastors, the former was a missionary in China until ill health forced him to return to England to a pastorate there.—Kathleen Paine, Highland Park, Ill.

On Behalf of Lutherans

Just a "thank you" for the space given to Lutherans. Some ultra-fundamentalists surely take a whack at us for our liturgy, baptism, and confirmation. They get the idea that we are going to heaven on good deeds instead of the finished work on the cross of Calvary.—Anna M. Larsen, Chicago, Ill.

Too Good to Be True

I am so happy with my new red Monarch bike. The kids can't believe that I got it by selling MOODY MONTHLY subscriptions. Now my brother David, who earned one last year, and I go riding together.

Here is my picture with my new bike.—Dennis Lee Fry, Conrad, Mont.



Radio Feature Wanted

How about running a feature article on WMBI and WMBI-FM (Moody Bible Institute's radio stations in Chicago) some time? Also if it is possible, I would like to see you run an article on the problems of setting up and running Christian non-profit radio stations.

I am a broadcast engineer and am quite

The job of publishing



In the final analysis, the job of publishing is manufacturing and selling books. But that isn't as easy as it sounds, for many separate activities, many skills and talents are involved.



Many manuscripts benefit from the creative criticism of competent editors, by which the author's expression of his ideas may be clarified and sharpened. Every manuscript needs mechanical styling—the regularizing of spellings and punctuations, the verification of dates and proper names, in accordance with standard practice.



The physical book must be designed and manufactured in good taste in a format suited to its contents and natural audience.



Every channel of publicity—critics and press, radio and television commentators and programs—must be contacted with fruitful ideas and suggestions.



The book trade, libraries, special outlets, all must be approached and sold; and individual customers must be reached, by circular or direct, to the greatest possible extent.



The market for subsidiary rights—increasingly important in these days—must be thoroughly canvassed.



The whole effort must be carefully integrated and intelligently directed by people carefully trained for these specific jobs. And the publisher must be financially stable, else he cannot surely fulfill his obligations to authors, paper suppliers, printers, and binders.



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disgusted with a high percentage of the programs that the commercial stations put on the air. It seems as if many other Christians must also feel the same way, yet according to *Broadcast magazine's* yearbook I could only find eleven AM stations that were run on a non-commercial basis and controlled by religious groups.

—George R. Newell, Randolph, Me.

Reader Newell and others with similar interests will be glad to know the story of the unusual ministry of WMBI and WMBI-FM is already in manuscript form and will probably appear by early spring.

Twelve Hours a Week

In the article entitled, "WMBI in Africa" ["Institute and Alumni," *MOODY MONTHLY* for August], the Sudan Interior Mission is reported as broadcasting five and one-half hours daily over Radio Addis Ababa. This is quite erroneous. We broadcast twelve hours a week over Radio Addis Ababa.

The balance of the article is quite correct. We do use a number of WMBI transcriptions and certainly appreciate the co-operation that Mr. Parsons and the staff of WMBI have given us.—H. K. Braden, Addis Ababa, Ethiopia.

In Brief

I think *MOODY MONTHLY* has greatly improved the last several years. We pass it on to as many others as we can among the government people and traders, so that others get the benefit and blessing from it too.—C. F. Beitzel, Malumfashi via Funtua, N. Nigeria.

I really do like the way in which the magazine is set out and the variety of subjects it covers.—Marvin R. Cousins, Transvaal, South Africa.

I read even the advertisements, for I feel I can believe what they say about their material.—Lula M. Quail, Long Beach, Calif.

My Sunday school teacher made it possible for me to receive the magazine, and I appreciate it deeply.—Mattie Mae Beacham, Arapahoe, N.C.

I pass my copies on to our church leader for Christian Endeavor work, and I am told your *YOUTH SUPPLEMENT* is giving help in that line.—Mrs. Harriet N. Knipp, Herriet, Calif.

The cover picture is always beautiful.—Mrs. Adela Kindlund, Chicago, Ill.

I thoroughly enjoy every issue.—M/Sgt. Walter Underwood, New York, N.Y.

May more unsaved get a chance to read such magazines.—Mrs. Totty Macik, Jr., Kenosha, Wis.

I can recommend it to all interested in church work, especially leaders of young people.—Mrs. C. C. Sweet, Carthage, Mo.

Thanks to the Missionary Fund

For the past several years, my husband and I have been receiving *MOODY MONTHLY* regularly through the missionary fund. We want you to know how much we appreciate the magazine and how much deep spiritual blessing we receive from each copy.

The first page I turn to every month is "Out of the Mixing Bowl," and then I enjoy the whole magazine. We also appreciate very much the Sunday school lesson helps and the doctrinal studies.—Marian Clark (Mrs. R. B.), Quito, Ecuador, S.A.

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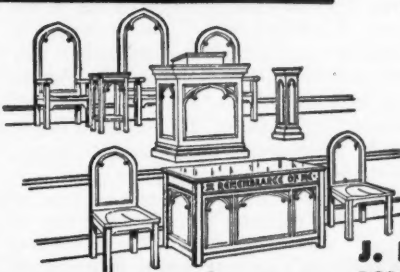
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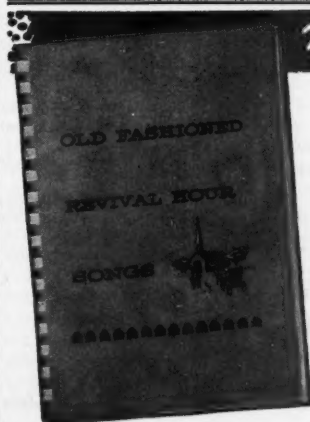
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Editorials

Ten Months For Preparation

What lies ahead in 1952? As we pointed out nearly a year ago, there is reason to think that this may be a year of crisis. Whatever else may come, however, if the Lord should tarry, the presidential election next November should have an important place in the thoughts of every Christian.

Always the choices which voters are called upon to make in an election year are vital. This year the problems at home and lowering clouds abroad make these choices doubly important. Now, if ever, our government should be entrusted to men of God's own choosing.

It is true that in every age the man of faith has prized his heavenly citizenship. Nevertheless no Christian has the right to bury his head in the nearest heap of sand while he ignores his duties as an earthly citizen. The believer, on the contrary, has a particular responsibility. Because his senses have been exercised to discern between righteousness and unrighteousness, between that which is in harmony with God's purpose and that which opposes it, he above all others should be prepared to speak and vote intelligently.

This is not a responsibility which can be met by merely studying a sample ballot next November. It will require prayerful attention throughout the year ahead.

Ten months yet remain for familiarizing ourselves with the complex issues involved in election choices. Ten months remain to pray for God's ruling in this matter. Let us redeem the time that we may not fall short in this important phase of our Christian responsibility.

This Year, A New Beginning?

Who at one time or another, as he has looked back on his mistakes and failures, has not wished that he could wipe out the past and begin all over again?

Such thoughts will no doubt come crowding in on the hearts of many at the threshold of this new year. Men and women from life's Park Avenues as well as those from life's Skid Rows will sigh with regret, thinking that the choices of the past must forever bind them to ways of life from which they long to escape.

And yet this is the very heart and cen-

ter of the good news addressed to each man and woman, boy and girl through God's Word, the Bible. There is a sure and certain way of wiping out the past, of starting with a clean, unblotted page!

This is God's promise to all who long for such a new beginning:

"Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18).

Here is the wonderful message of Scripture from Genesis to Revelation—that God Himself has made provision for removing the guilt of our sin. This He did "once for all" when He placed our sin upon His own Son on the cross, "that whosoever believeth on Him should not perish, but have everlasting life."

The key to a past blotted out and a new life in the future lies simply in believing God—taking Him at His word, acknowledging Christ as your Saviour and trusting God to do what He has promised. Do this now, and regardless of the past you, too, can claim God's promise: "I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more" (Heb. 10:16, 17).

As You Turn To "In the Study"

At last, after some months of planning, the editors can invite you to discover for yourself the many good things in store for MOODY MONTHLY readers in the new biblical supplement, "In the Study." Appropriately, this supplement designed especially for pastors makes its first appearance in this 1952 Preacher's Number (see page 289).

We think most readers—laymen as well as pastors—will find it even better in actuality than in anticipation. Indeed the task of adequately announcing such a supplement and describing the kind and scope of material to be included has presented difficult problems. From this point on the contents of each issue will speak most eloquently for themselves.

It is our earnest desire and our prayer that MOODY MONTHLY should become increasingly useful and worthwhile to all our reader family. Return of the YOUTH SUPPLEMENT about a year ago was a step in this direction. The addition of "In the Study" is another—and there are more to come.

Meanwhile we hope you will mention "In the Study" to your friends and to all who you think would find it interesting, unique, and helpful.

You, Too, Make Public Opinion!

Although it is a principle which casts unwelcome reflections, it is nevertheless true that by and large the public gets what it really wants in the way of reading material and other entertainment.

A case in point is the recent effort of the television industry to draft a code of ethics which will eliminate breaches of good taste on telecasts and raise the standards of programming generally (see page 334).

In this particular instance the television industry has admittedly acted because of mounting public protest against violations of good taste and decency, and because of a proposal in Congress that a national advisory board be set up to supervise telecasts.

It is true, of course, that television and radio are particularly vulnerable to public displeasure because they operate under federal license. Nevertheless the public can also make its wishes felt almost as readily in other fields, controlling the kind of books, magazines, newspapers and various means of entertainment.

The individual whose standards are in keeping with the Word of God and the dictates of the Holy Spirit will not find public opinion demanding Christian standards in the reading or entertainment fields. He should, however, realize that protests will be made from time to time which he can endorse and to which he can add his weight. In this way he can do his part in opposing the advance of evil which is aggressively active in the world in which we live.

The Displaced Member Problem

Has your church a displaced member problem?

Many churches are finding a large number of non-resident members on their rolls. By the same token, they are finding many families within their areas who are still members of churches back home.

A recent survey among Southern Baptist pastors by the *Baptist Program* cites ten causes for the large per cent of non-resident members. Among these the most important seem to stem from failure of the individual member to grasp fully the meaning and power of his salvation, his new relationship to Christ and his responsibility to his church fellowship.

Some churches fail to encourage non-resident members to move letters, and even attempt to retain non-resident members. Temporary residences, worldliness and the difficulties of adjusting to a new church, in the opinion of the pastors surveyed, also help discourage moving the church letter from the home church to the new place of residence.

How can this problem be met? As a result of various suggestions by those taking part in the survey, the recommendation is made that the seriousness of the problem be kept before both pastors and churches. In addition, certain

definite steps are recommended to churches. These include: (1) more consistent efforts to enlist and indoctrinate all members; (2) greater efforts to impress upon members the duty of keeping the church covenant relative to this matter; (3) letters to non-resident members suggesting that they join local churches; (4) notification of pastors of members moving to their communities; (5) consistent visitation of unaffiliated members of the church community; and (6) revision of church rolls to keep them up to date. The possibility of a day or month during which special emphasis may be placed on solving the non-resident membership problem is also suggested as a result of the survey.

While each of these suggestions has value, we submit that the whole non-resident member situation emphasizes the need for: (1) sound and thorough conversion; (2) consistent, careful and even painstaking instruction and guidance of new Christians until they have learned how to feed on the Word each day and place their dependence in God; and (3) the kind of warm, helpful church services and church relationships which the believer will find indispensable to his spiritual life.

These are ideals, of course. Rarely can they be fully attained. Some church members inevitably will fall away (I John 2:19). But the church's responsibility begins here, and faithfulness in these matters will do much to minimize the displaced member problem, and more important, to keep those whom our Lord has bought at a great price, from straying away from Him.

A Challenge To the Church

"Only as the Church was adequately informed could it successfully propagate itself. And the same instruction which equipped it for this task also provided the means of defense against malicious attack by opponents and by false teachers who sought to capture certain elements of Christian truth and pervert them to their own ends. In every age an informed Church is a strong Church."

This statement from Dr. Everett F. Harrison's article in this issue, "The Teaching Ministry of the Church," refers primarily, of course, to the early Church. But it also applies today.

Many of the churches in our own age are not as well taught as we would like to think. This is often true even in con-

gregations which enjoy the most sound and faithful preaching.

Not long ago a teacher was presenting some of the deeper truths of the epistles to a class of young women in an evangelical church. Before she had gone far, she was brought up short by the discovery that most of those to whom she was speaking did not have sufficient understanding to summarize the plan of salvation clearly. A member of another Bible-believing church confesses that he likewise did not adequately understand God's plan of salvation until faced with the problem of trying to lead someone else to the Lord.

Examples such as these—and there are many of them—emphasize the need for careful, continuing, patient teaching—from the pulpit, in the Sunday school or Bible class and elsewhere throughout the church. Adults as well as children must be reached, and in small groups as well as in large congregations. Response to the various doctrinal articles published in MOODY MONTHLY leads us to believe there is a genuine and widespread hunger for such teaching.

Small wonder, indeed, that sects which deny the Lord that bought them flourish and feed on the memberships of churches. If the Church is to continue in a hostile world, reaching out to the unsaved and protecting those who have been brought to Christ, she must meet the deadly serious challenge of providing adequate teaching.

Bible Reading With a Purpose

Have you a plan of systematic Bible reading for 1952?

We know of no other practice which will mean more to the individual child of God. By comparison, haphazard reading of passages here and there—and perhaps now and then—is a barren practice indeed. One who sets out on a definite reading program is far more likely to expose his soul to the enlightening, healing sunlight of all the Scripture and far more likely to feed faithfully on the Word of God each day. In such reading the treasures of Scripture will be opened to him afresh.

Many prefer to map out a plan whereby they will read through the entire Bible during the twelve-month period. One such plan is distributed by the American Bible Society; others may be worked out by the individual according to his particular needs. Occasionally, per-

haps, the individual may fall into the error of reading merely to go through the Bible another time, but those who read because they want to grow, because it is God's command and because they delight in divine instruction find systematic Bible reading a means of unspeakable blessing in their lives.

Some Christians after prayerful consideration may feel led to turn to a good modern language version of the New Testament. Some may wish to combine their Bible reading with material from a good commentary or other help; still others may prefer to give their attention to Scripture alone. Then there are those who may find their greatest blessing this year in a series of topical studies.

The important thing is not the method of reading—though God's leading should be sought in this—but the actual doing. This brings us again to our opening question. Your growth as a Christian in 1952 will depend very largely on your answer.

Your Part In Founder's Week

By the time you read this—if you are in the U.S. or Canada—Moody Bible Institute's forty-sixth Founder's Week Conference, February 4-10, will be about a month away.

Year after year we receive letters from friends, some of them from distant points, telling us not only how God has blessed them at Founder's Week, but also how He has sent that blessing back home with them to their own churches and communities. Now and again these letters say, "We hadn't planned on coming—indeed, hadn't thought that we *could* come—but somehow we felt led to change our minds. And we are so thankful that we did."

Many MOODY MONTHLY readers, we know, will feel that distance, time or finances make it impossible for them to share in Founder's Week this year. Yet some will pray about attending and find a way to come because God has a blessing for them.

Probably you know many on this year's program (see page 362). All are speakers you will want to hear. Outstanding special music is in view, while interest is mounting in such highlights as Alumni Day, Evangelism Day, Missionary Day and a day of emphasis on Christian education.

If you do not have a Founder's Week program, send for your copy now. We ask your prayers that God may again use this conference to His glory and for the stirring of His people. Pray also for His leading if He would have you here.

CANDIED OR CANDID?

Candied preaching and candid preaching are widely different. One degenerates into soothing syrup that puts the conscience to sleep. The other is frank and fearless, and stirs men to action. Candied preaching leads to complacency, while candid preaching produces penitence. The latter is the preaching we must have today or many of our Christian activities will pass into an eclipse.

—Author unknown

COMING NEXT MONTH

CUNNING, suspicious, hidden within the depths of Mexico's jungles, the Lacandon Indians (featured some months ago in *Life* magazine) are among the Western hemisphere's most primitive peoples. Next month "Eight Years to Victory" brings you the story of Phil and Mary Baer, of their home with the Lacandonese in the jungles, of years of patient effort to reduce their language to writing, of Mateo, who now has laid aside his idols to witness for Christ among his fellow tribesmen. Presented with jungle pictures of the Lacandonese in daily life, this article is one of several outstanding features to appear in February.



minutes after . . .

IT may be in a moment, or after months of waiting, but soon I shall stand before my Lord—perhaps in 1952.

Then in an instant all things will appear in new perspective.

Suddenly the things I thought important—tomorrow's tasks, the plans for the dinner at my church, my success or failure in pleasing those around me—these will matter not at all. And the things to which I gave but little thought—the word about Christ to the man next door, the moment (how short it was) of earnest prayer for the Lord's work in far-off lands, the confessing and forsaking of that secret sin—will stand as real and enduring.

Five minutes after I'm in heaven I'll be overwhelmed by the truths I've known but somehow never grasped. I'll realize then that it's what I am in Christ that comes first with God, and that when I am right with Him, I do the things which please Him.

I'll sense that it was not just how much I gave that mattered, but *how* I gave—and how much I withheld.

In heaven I'll wish with all my heart that I could reclaim a thousandth part of the time I've let slip through my fingers, that I could call back those countless conversations which *could* have glorified my Lord . . . but didn't.

Five minutes after I'm in heaven, I believe I'll wish with all my heart that I had risen more faithfully to read the Word of God and wait on Him in prayer—that I might have known Him while still on earth as He wanted me to know Him.

A thousand thoughts will press upon me, and though overwhelmed by the grace which admits me to my heavenly home, I'll wonder at my aimless earthly life. I'll wish . . . if one may wish in heaven—but it will be too late.

Heaven is real and hell is real, and eternity is but a breath away. Soon we shall be in the presence of the Lord we claim to serve. *Why should we live as though salvation were a dream—as though we did not know?*

"To him that knoweth to do good, and doeth it not, to him it is sin."

There may yet be a little time. A new year dawns before us. God help us to live *now* in the light of a real tomorrow!



Gregor photo

ORTHODOXY is Not Enough

By DONALD E. HOKE

hearts of men. Above all, among God's people there is a deeper heart-hunger for spiritual reality. Christians are longing for answered prayers. A cry is welling up from thirsty souls for God to manifest Himself in old-time power.

What is being done to meet the need of these spiritual crises? What path is evangelical leadership taking to lead heart-hungry people into a deeper, satisfying relationship with Christ? What effort is being made to put the hands of a spiritually groping nation into the nail-scarred hands of our Saviour?

✦ SADLY enough, in the midst of the most desperate struggle of world civilization, most Bible-believing churches have a "business-as-usual" attitude. Spiritual defeatism is rampant. Much evangelism is half-hearted and fruitless. And for all this an apologetic self-centered defense is often heard: "The Bible predicts apostasy in the last days, but *we're* standing true." Suppose the 120 in the upper room had talked that way?

One thing is tragically evident in this spiritual crisis—orthodoxy is not enough.

With Robert Maynard Hutchins' chilling cry, "Civilization has but three years to live!" ringing in the nation's ears, one conservative denomination is rushing to inter-church battle on the issue of credal orthodoxy. Yet within its churches, no souls are being saved; Christians are not growing in grace; no vital spiritual life is evident; worldliness is the order of the day. The creeping paralysis of dead orthodoxy is emptying some of its churches, cutting off the bloodstream of its youth for the ministry and mission fields. They are losing ground yearly. It is apparent, orthodoxy is not enough.

Urgently needed as a gospel lighthouse in a sinful city, a certain downtown church has shifted its focus from soul-winning to church building. No longer the upper room, but the supper room is filled on Wednesday night. Gone are its scores of young people on fire for souls, training for Christian service. Sunday night evangelistic services have dwindled to one-third. The pastor preaches the Bible, but the fire on the altar has gone out. His orthodoxy is not enough.

With empty churches and challenging needs crying for warm-hearted, evangelistic pastors, a seminary loudly boasts its conservatism, defends its orthodoxy. But

Are you satisfied with what your church, your own

circle of Christian friends . . . with what you yourself

are doing? Look around and you, too, will be convinced

that more than orthodoxy is needed in 1952.

THAT the present world crisis is not only political but spiritual, most Christians agree. That it is not democracy versus Communism, but Christ versus Antichrist, is becoming evident even outside evangelical circles. A few weeks ago an advertising executive, speaking on Canada's "Town Meeting of the Air," cried out to his nation: "In Communism we are battling a religion, and it can only be conquered by another religion—a revived and meaningful Christianity."

On the moral home front, Senators Tobey and Kefauver a short time ago

made headlines, sensationallly exposing the moral rot that is eating out the fiber of American social and political life, and calling for a return to religion and righteousness as our only hope. Sober, realistic FBI chief J. Edgar Hoover has been emphatically insisting for years that only the moral motivation of Christianity can stem the dangerously high tide of juvenile delinquency across America.

And now, as though God were stirring America to see the spiritual nature of these crises and to turn to Him, a nationwide spiritual interest is surging up on every hand. Church membership is at an all-time high. Mass evangelism is returning. Sunday schools are being revived in many areas. God is moving in the

Mr. Hoke is assistant to the president of Columbia Bible College, Columbia, S.C., and a frequent contributor to various Christian publications.

graduates are apparently more interested in ecumenicity and ecclesiasticism than they are in evangelism—more eager for big churches than Holy Ghost power. Are they true to the confession of faith? Certainly, but unacquainted with apostolic holiness, zealous compassion for souls, fervent, prophetic preaching. Their orthodoxy is not enough.

Mission fields of the world are crying for Spirit-filled evangelists. Yet a fundamental mission quibbles over the minutest details of prophecy with all its candidates. Meanwhile, actual field experience makes evident that little premium has been placed on the candidates' experimental knowledge of prayer, the power of the Holy Spirit, the discipline of sacrifice. Each jot and tittle of doctrine and interpretation has been met, but where is the mighty power of the Holy Spirit in their service? Such orthodoxy is not enough.

All fields of evangelical witness look to the Bible schools and Christian colleges for spiritual leaders. Yet mission executives and pastorless churches find many of the graduates proud, professional, self-satisfied. Expert at splitting doctrinal hairs, they are strangers to long nights of prayer; they know not how to pray down the power of the Holy Spirit on their preaching. Undisciplined, many are incapable of conquering the problems that come with every hard spiritual work.

Because his denomination is going modernistic, a pastor comes out. He establishes a separated testimony. But to build his new work he accepts unspiritual, spiritually questionable members who will give lip-service to his rigid creed. He's orthodox to the core, but spiritual lust, covetousness, and pride still rule. Such orthodoxy is not enough.

♦ THE assertion is often heard, "Most members of the major denominations are sound in the faith; it is only the leaders who are modernistic." But such orthodoxy has not stopped these churches' downward trend to liberalism, not checked the damning leaven of unbelief which has sapped the power and stripped the glory from the churches' testimony. Gone is the divine fire that caused the early Church to glow with spiritual power and fervor that defied persecution and death. Such orthodoxy is not enough.

An orthodox pastor empties his prayer meeting by reading theological treatises on apologetics, and then blames it on "the will of God." Another soft-pedals sin in his preaching because the leading donor of the congregation maintains a mistress. Another eloquent evangelical packs his church, but a deacon leaves declaring, "When the preacher wants to make more money than I do as the president of fourteen banks, it's time for me to leave." Little wonder there is no spiritual growth, no divine seal on his passionate preaching. Such orthodoxy is not enough.

Now with America on the insecure brink of political and spiritual destruction, the internecine battle among American Christians continues. Who is the more orthodox? Who is right? But is that the only, the *real*, question? History and tragic experience seem to make the answer clear. *No!* Mere orthodoxy is not enough.

How to Make the Approach

By Dr. Walter L. Wilson



IT is very necessary that no offense be given when first the soul-winner begins to talk to the sinner. The first impression must be a favorable one, or a defense will be raised against the gospel and no good result will be obtained by the conversation. It is well to be alert for some point of contact that will be interesting and will arouse curiosity. If you can shock the person a bit, it will open the way for an explanation, and this will lead to helpful conversation and consideration.

I told a girl of about twenty that I had read a poem about her fifty years ago and that now I was so glad to see the one I had read about. This young woman was an enemy of the church. Her mother had told me that her daughter was "preacher-shy" and never attended services. This statement of mine aroused her curiosity in two ways. How could I hear about her thirty years before she was born, and how could any one write about her at such a time? The result of the ensuing conversation was that she trusted the Lord Jesus and went away weeping for joy.

When possible, we should find some point of contact that fits into the life of the person we are trying to win. An old cast-off shoe was the means used in dealing with a man who made shoes for deformed feet. The soul he had was well worn, as was the sole of the shoe. The tongue of the shoe was fastened on one end—was his? The eyes in the shoe saw nothing of the condition of the shoe—did his eyes see his condition? Polishing the shoe would not make it fit—nor would it make him fit.

To the laundryman we may say that God has a laundry for his need. Ephesians 5:25-27 tells that Christ washes the spots away by His blood, and irons out the wrinkles by His Word, to present us clean and white before the throne. "Have you been through His laundry?"

Recently in an office I saw a mechanic repairing a dictating machine. Upon approaching him, I said, "Why did these friends send for you?"

He replied, "Because they know nothing about the inside of this machine. They could not fix it. They always send for me because I learned all about the construction of this model."

This was an ideal opening, so I said, "To whom do you go when you need fixing? David said, 'The Lord restoreth my soul.' If He made you, why not go to Him to get ready for the inspection God will give you." This was an excellent contact which appealed to his thinking at once.

A ticket may be used as a contact. The conductor came along on a train I was riding and called out, "Have your tickets ready." I held up my ticket, which he examined, punched and put in his pocket. As he turned from me to another passenger, I pulled his coat-tail. He turned to see what the trouble might be.

"What's the matter?" he asked.

"I am mad at you," I replied. He uttered a sort of grunt and went on his way. But the incident troubled him a bit, so he returned after awhile, sat down beside me and said, "Why are you mad at me?"

"Because you ignored me," I answered. "You just looked at the ticket, punched it and paid no attention to me."

He remonstrated with me and said he had no time to stop to examine each passenger. Then I told him I was going to heaven the same way. My ticket was the Saviour. He was pierced with the nails. God looks to see that He is all right—and that He is mine—then gives me the right to enter heaven. The conductor became very interested at once, for he had been in some soul trouble for several months. He accepted Christ as we visited together.

There is always some way of contact with the souls we meet. But we must be alert to see it and eager to grasp it.

[Next month: "How to Hold to the Point"]

Voluble lip-service to a creed, strong contention for a body of truth, *per se*, will not satisfy Christians' heart-cry for God, revive the church, evangelize the billions of the world who have never heard, stem the relentless red tide of

Communism.

As a matter of fact, it was the stale, outward orthodoxy of Pharisaism that Jesus most scathingly condemned when He walked on earth. The Pharisees were

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Here's the true story of revival fires
which sprang up in a score of places all at
once . . . told by a pastor who is persuaded that
similar fires can flame in your church, too!

The Fire and the Hearth

By CHARLES R. BARTELS

MOMMY was painting pictures. Actually she was tracing pictures out of the pages of Bunyan's *Pilgrim's Progress* onto the impressive mental sheets of her listening family. Empty dishes and scattered crumbs on the supper tablecloth did not spoil the setting for the "paintings." A few more deft strokes and—

"I saw in my dream, that Interpreter took Christian by the hand and led him into a place where there was a fire burning against the wall, and one standing by it, always casting much water upon it to

quench it; yet did the fire burn higher and hotter.

"Then said Christian, 'What means this?'

"The Interpreter answered, 'This fire is the work of grace that is wrought in the heart; he that casts water upon it to extinguish it and put it out, is the devil; but in that thou seest the fire, notwithstanding, burn higher and hotter, thou shalt also see the reason of that. So he led him about to the back of the wall where he saw a Man with a vessel of oil in His hand, of the which He did continually cast (but secretly) into the fire.'

While Christian and, I presume, my three children also, were absorbed in watching the figure of Christ with His vessel of oil and that of Satan with his

bucket of water (and let me add that I never presume to know what my dear wife is thinking), my own thoughts were centered on Christian and the fire. And to be frank, I felt rather cold and quite a bit sad.

Why? Are not a burning hearth and a faithful Saviour a warming sight? Indeed they are, but I was looking beyond Christian and the fire. I was seeing the wife and four children that Christian failed to bring with him. That's what makes any earnest pastor sad. That's what grieves the Holy Spirit and brings tears to the Saviour's eyes.

A fire and a hearth—but no precious children there to receive its loving glow. A persistent devil with his chilling bucket; a faithful Saviour with His oil

Now pastor of the Mayfair Bible Church, Chicago, Ill., Mr. Bartels was in metallurgical engineering work when he felt definitely burdened to preach. Shortly afterward he left a post in General Motors to enroll in seminary. The Mayfair church is his second pastorate.

of gladness—but no thankful parent to gather the children to the Saviour's side. Surely it was while standing here that the blessed Saviour sorrowfully sighed, "He that is not for me is against me; and he that gathereth not with me scattereth abroad."

II

How I praise God for that day when there was delivered along with a handful of other mail, a little paper devoted to the interests of the family altar.¹ For months my heart had been burdened about the great need for family devotions among the members of the church, and for months I had asked God to help me to establish and encourage these strongholds of the Spirit in this sinful city. That paper was like an arrow to my heart. It was pointed in purpose and feathered with faith, and struck with a blow that told of stalwart men and a strong Saviour who had pulled and aimed together.

The Lord's next step was to send a blessed saint of God to pray for revival with me early each morning. Then, without solicitation, still another man joined the morning watch. The vision for family altars was soon quickened and for three consecutive Sundays the church families heard impassioned calls: back to Bethel; back to the Bible; back to family prayer; back to the fire and the hearth.

Each Sunday a special tract was placed in the bulletin along with a decision card to be signed by families who would determine to honor Christ through family devotions. By the close of the third Sunday's message, thirty-two glowing hearth fires had been kindled. Their names were placed on a scroll, at the top of which was written, "Family Altar Fellowship."

What a joy for the pastor to know that from thirty-two family altar fires petitions ascend to God daily. What a joy to have hearts turn daily to God in earnest prayer—for revival, for the pastor, for the sick, for the salvation of the lost. Some families at once began digging into the Bible. Others were given a little kindling to start the altar fires—a daily devotional booklet, *Seek*.

III

I'm just now taking off my walking shoes and slipping the feet of my mind into comfortable mental slippers in order to relate to you some of the pictures I see in the leaping flames of these family hearth fires.

I see the fire burning over there in the little home of—let's call them Abraham and Sarah; they both came out of gross idolatry. Her face, once glittering with the lure of sin, is now glowing with the radiance of the Spirit of God. His life, but a few years ago a sinful stain and a stumbling stone, is now a beacon light to Christ.

What a glow in their family devotions! Their planned daily reading will carry them through the Bible in a year. That's the early morning log. Before bed, the fire leaps again with splinters from *Daily Help* by Spurgeon, choice bits from B. McCall Barbour's booklets, and flaming fagots from *Daily Light on the Daily*

Path.

Is it any wonder that this "Sarah" gives hours of her day to a worthy Christian organization; then leads her class of girls each Sunday into the riches of Christ? Is it any wonder that this modern Abraham gives unstintingly of his time to another Christian work where hundreds of men find Christ; then on Sunday leads his growing class of boys into fruitful and practical paths for the Saviour? Recently this Abraham said to me, "No matter how late either one of us gets home after serving the Lord, even if it's past midnight, we always wait for the other and spend the needed time in nightly devotions."

Then there's Mrs.—, I'll call her Abigail, for she has a churlish husband. What a sweet odor rises to the Lord from her family altar, broken though it be! Early in the morning she rises alone, takes her Bible and broken heart and lays them before the Lord. He takes the balm of Gilead from the Word and tenderly applies it to the injured heart, making the day actually sweet.

At noon, she and her three kiddies listen to Aunt Theresa's, read a brief portion of the Word, and kneel to pray. "The children knew I was a Christian before we had the family altar," this Abigail said to me recently, "but—well, this has done something for them!"

Another flame leaps high before me. It is a bright new flame from the hearth of a home that has known Christ as its

¹Director of children's broadcasts and popular storyteller on stations WMBI and WMBI-FM, Chicago.

heavenly Head and unseen Guest for only three weeks. Their open Bible began its work by replacing frothy literature, while their prayers made inroads into television time. In short, the fire was burning on the family hearth.

"Pastor," began the sweet mother hesitantly as I visited their inviolated young son the other day, "did you know that Lou has quiet smoking?"

"No!" I said, suppressing a shout. And then with pretended innocence, "Was it affecting his health?"

"Oh, no," was the measured reply. "Lou decided that it doesn't fit in with the kind of a Christian he wants to be."

I honestly enjoyed the whiff of that cigarette smoke burning up on a family altar.

A tug on my coat sleeve after service the other Sunday night brought another bright glowing hearth fire to my attention. "Do you know, Pastor," said Mr. Tugger softly, "since we've been having family devotions together, it's made a big change in our lives—and in our praying, too. I notice that we're not asking for things for ourselves any more—we're praying for our neighbors and the different ones that we know are unsaved. And—we've been particularly burdened to pray about—about you."

He didn't see my tears, but they sputtered as they fell on his family altar and ascended to God as a sweet smelling sacrifice of praise for a precious family that prays for their needy, oh, so needy pastor.

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For the Record

THE Fire and the Hearth" is the story of the family altar experience of Chicago's Mayfair Bible Church—membership 150. It began somewhat more than a year ago in the fall of 1950. At press time a few weeks before the close of 1951 these were the highlight facts:

- All the original family altars mentioned in the accompanying article were being maintained and others being established by new converts.
 - Thirty souls had professed Christ as personal Saviour during the first eleven months of 1951.
 - Fourteen young men were making definite plans for entering full-time Christian service. Nine of these were already studying for the ministry or mission field. Five young women had taken similar steps.
 - The church's Bible school had grown with an increase in average attendance over the previous year of forty-five per Sunday. A Sunday school bus had been purchased and plans drawn up for a \$75,000 Sunday school addition eventually to become the basement of a new church. Work is to begin this spring.
 - The burden to pray was increasing. "Our midweek prayer services are now divided in two and sometimes three groups for prayer—men, women and young people," explained the pastor. "There is a growing group that meets before the evening service to pray for that service."
- "The young people of their own accord have banded together on Sunday afternoons to pray for revival and the souls that are burdening their hearts. Last Sunday there were seventeen there, averaging in their late teens. Often they get up from their knees to visit folks just before the evening service."
- While not all that has taken place is directly traceable to family altars, Mr. Bartels believes that all of it had its impetus with the movement toward family worship. Many of the church's homes, however, are still without family altars, and these are a burden on the pastor's heart.
- "There is absolutely no other hope," he says, "for ours or any other church in the age in which we live."



Mr. Bartels

¹The Family Altar Crusader, published by the Family Altar League of America, 52 West Washington Street, Chicago, Ill.



Only a well-taught church is equipped to grow and resist false doctrine. Three Lions Photo

The Teaching Ministry of the Church

Part I, The Relation Between Preaching and Teaching

By Everett F. Harrison
(All rights reserved)

Beginning a helpful new series on one of the great functions of the church

THE mission of the church is twofold, to preach and to teach. Although it may seem elementary, sound thinking on this subject requires that we note why preaching comes first and teaching follows. This is necessary not only because we see the spectacle of men endeavoring to educate non-Christians to Christ (or at least to Christian principles), but because we are accustomed to label the spoken word of the minister as *preaching* even when it is directed to Christians and does not contain a statement of the gospel as such.

Bible teaching son of the widely known Bible teacher, Norman B. Harrison. Dr. Harrison is professor of New Testament at Fuller Theological Seminary, Pasadena, Calif.

I
We may object that the terms preaching and teaching are so mingled in Jesus' ministry that it is difficult to give each a clearcut sphere of reference. Moreover, in several instances teaching takes precedence over preaching in the order of statement (e.g., Matt. 4:23; 11:1; Luke 20:1). This apparently violates the sequence outlined for the church.

It must be recognized, however, that Jesus was a prophet with a message for Israel, the covenant people. They did not have to be convinced on many subjects vital to spiritual life, for they had been reared in the Old Testament Scriptures. They needed instruction in order to see things in proper relation.

As a boy, Jesus listened to the doctors of the law as they taught the people in the temple. He adopted the same procedure later on. It is often said in the records that Jesus taught in the temple; it is never said that He preached there.

Jesus' preaching activity is especially connected with the proclamation of the kingdom of God. This is understandable, for such a theme not only conveyed information, but called for decision. The hearer was summoned to repentance and faith (Matt. 4:17).

In this work of proclamation our Lord enlisted the disciples also (Mark 3:14). But when He was surrounded by professed disciples, He did not preach to them; rather He taught them the mysteries of the kingdom. Consequently there is no real violation of the normal order to preach and to teach. Insofar as the people of Israel intelligently filled the place of the covenant nation, they could be instructed; but insofar as they were out of adjustment to the will and purpose of God, they needed the awakening which only preaching could provide. On the other hand the disciples, having committed themselves to the Master in faith, needed only instruction.

Before He returned to the Father, Jesus left the responsibility for testimony in the hands of the close followers whom He had trained. In briefing them on their mission, He used certain expressions which have become familiar to us: to bear witness (Acts 1:8), preach the gospel (Mark 16:15), and make disciples (Matt. 28:19). It is true that the word *mathēteuō*, used in the last passage, can mean "to instruct." Such is its meaning in Matthew 13:52. But this does not furnish authority for trying to make converts by giving instruction in the elements of the Christian faith and thus bettering the society of mission lands, while by-passing the necessity for the new birth.

The meaning of *mathēteuō* is clarified for us in Acts 14:21, where we learn that Paul and Barnabas, as a result of preaching the gospel in Derbe, made many disciples. Discipleship resulted from the preaching of the gospel. That the discipling of all nations involves preaching (as distinct from teaching) is really implied in Matthew 28:19, for the command to make disciples is followed by the command to baptize, and this in turn by the command to teach. It is quite possible that *mathēteuō* is intended to comprehend the whole program—preaching, baptizing, teaching. But at any rate it does not eliminate the necessity for preaching.

In the apostolic age, the distinction between preaching and teaching is usually obvious. There are allusions to teaching in Acts, since converts were being made constantly and had to be cared for; but the great emphasis falls upon proclaiming the gospel. Correspondingly, though there are occasional references to preaching in the epistles, the instruction of converts is the principal concern.

It is clear that the New Testament does not entertain the possibility of educating the unsaved man in the secrets of Christian life. The natural man receives not the things of the Spirit; they are foolishness to him. These things are spiritually discerned. The unsaved man lacks the possibility of this kind of

Moody Monthly

knowledge which comes only through the Spirit. Since he lacks the Spirit, he lacks also the knowledge which the Spirit imparts (I Cor. 2:14; Rom. 8:9). The Spirit will only illumine the unsaved man to the extent of convicting him of his need for salvation and of the sufficiency of Christ as Saviour.

When professing Christians who sit under the teaching of the Word for a sustained period show no grasp of the truth or growth in grace, it is time to inquire if they know the Lord in a personal sense. So great has been the pressure to get people into the church without due attention to regeneration that many of our congregations represent fertile fields for evangelism.

II

So far we have emphasized the need for preaching. It is clear that from the beginning the gospel had a specific content. The gospel spoke of the good tidings that God had sent His Son into the world to redeem sinners. Christ's redeeming acts were His death and resurrection. These together make up the *kerygma* (the preached message, from *kērussō*—to proclaim as a herald). The death may be stressed in one passage, as in I Corinthians 1:23, or the resurrection in another, as in I Corinthians 15:14, but the *kerygma* includes both.

The church had also its *didachē* (from *didaskō*—to teach) or message of instruction, as distinct from its message of salvation. It must be granted that as outsiders used it, *teaching* could be synonymous with the gospel. Pilate interrogated Jesus about His teaching (John 18:19). The Sanhedrin accused the apostles of filling Jerusalem with their teaching (Acts 5:28). Propaganda is the idea here. Sergius Paulus was astonished at a teaching which substantiated itself by miraculous power (Acts 13:12). The Athenians looked on the teaching of Paul as some new philosophy (Acts 17:19). In all such cases the word *teaching* denotes the platform of Christianity, its peculiar tenets. We are not concerned here, however, with this use of the word, but only with its more specific application to the instruction of converts.

A key passage is Acts 2:42. Those who responded to the preaching of Peter and others on the day of Pentecost were immediately placed under instruction, which was probably carried on daily (cf. 2:46). Nothing is said about the content of this teaching. Probably the external facts of Jesus' career were touched upon, but more lightly than in the case of

Gentiles who came into the church later on. These Jewish converts already knew something of Jesus' life, for they had been dwelling for some time in Jerusalem where the Lord had taught frequently in the temple and where His death must have created a profound impression.

If the apostles were true to the charge laid upon them by Jesus, they must have given chief consideration to the things which He had not only taught them, but in His final directions to them had insisted they pass on to others for their observance (Matt. 28:20). So the ethical element was not lacking. The instruction must also have included a restudy of the Old Testament such as the Lord Himself had given the apostles between the resurrection and the ascension, so that the age of fulfillment could be appreciated against the broad background of prediction.

As a result of this teaching, when the Jerusalem church found itself scattered abroad, following the death of Stephen (Acts 8:1, 4), it was in a position to make an intelligent presentation of the Christian message—both what Christ had done and what those who put their trust in

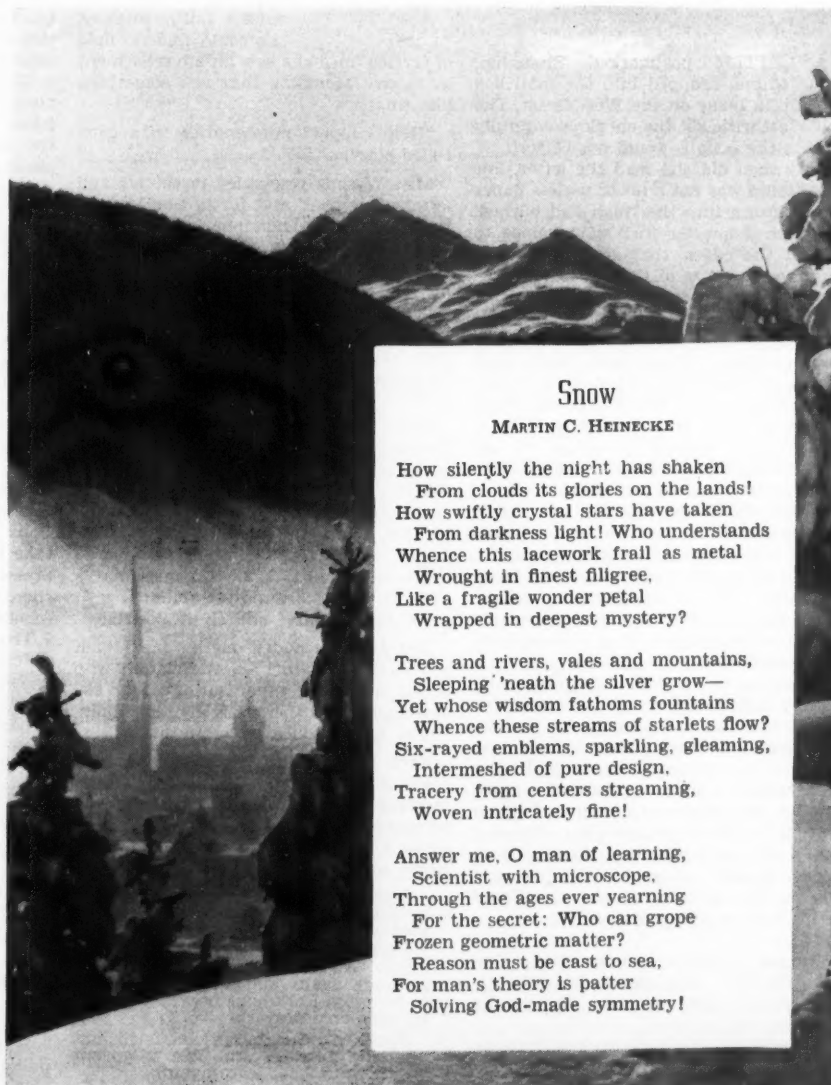
Him were expected to do.

Only as the church was adequately informed could it successfully propagate itself. And the same instruction which equipped it for this task also provided the means of defense against malicious attack by opponents and by false teachers who sought to capture certain elements of Christian truth and pervert them to their own ends. In every age an informed church is a strong church.

III

One other passage should be cited. In Romans 6:17, the revisers of 1881 completely altered the sense, and correctly so. Instead of speaking of the form of doctrine which was delivered to the Romans, the text plainly means that Christians were delivered to a certain form of teaching. It was a pattern to which they were committed from the time of their conversion. The word *form* is literally *type*, and it presupposes a standard in use everywhere. Paul did not establish the Roman church, but he was sure that the instruction received there was so akin to his own teaching that he could build

[Continued on page 333]



SNOW

MARTIN C. HEINECKE

How silently the night has shaken
From clouds its glories on the lands!
How swiftly crystal stars have taken
From darkness light! Who understands
Whence this lacework frail as metal
Wrought in finest filigree,
Like a fragile wonder petal
Wrapped in deepest mystery?

Trees and rivers, vales and mountains,
Sleeping 'neath the silver grow—
Yet whose wisdom fathoms fountains
Whence these streams of starlets flow?
Six-rayed emblems, sparkling, gleaming,
Intermeshed of pure design.
Tracery from centers streaming,
Woven intricately fine!

Answer me, O man of learning,
Scientist with microscope.
Through the ages ever yearning
For the secret: Who can grope
Frozen geometric matter?
Reason must be cast to sea,
For man's theory is patter
Solving God-made symmetry!

Library of the
UNION THEOLOGICAL SEMINARY
New York



Keystone photo

*When you're tempted to do
less than your very best for
Christ, remember the—*

Shut-ins in His Service

By FLORENCE H. PLUMSTEAD

A LETTER postmarked Shanghai, China, dropped into the mail box of a home on the West Coast. The arthritic slit the envelope carefully so that the stamps would not be torn.

Only then did she read the letter. For that stamp was not a bit of useless paper to be thrown into the trash and burned. Cut with a quarter inch of envelope to protect the edges, that stamp was sent to serve the cause of Christ.

How did a cancelled stamp do this?

It went, with several others, to Susie Wysong, head of the Shut-in Missionary League. Miss Wysong sent them with others received that month, to the general secretary of a mission board which carries on work in Africa. He sold them to an agency without disclosing the use to which the money would be put so as to avoid commercializing missions.

When the money reached a certain mission station in Africa, Kasua, a young native, was at the station dangerously ill. He had been mauled by a lion and blood poisoning had set in. Modern medical skill and drugs bought with money from the cancelled stamps were instrumental in his recovery.

When Kasua was well enough, the missionary asked him to her cottage. For nearly two hours she spoke of sin and salvation. But Kasua was absorbed in studying the strange things he had never seen before—a table, chairs and a stove. Finally the missionary quoted I Peter 5:8: "Be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." His interest aroused, Kasua saw Christ as his Saviour and accepted Him.

† It was to reach such as Kasua that the Shut-in Missionary League was founded in 1936 by Miss Wysong. A

A registered nurse by profession, the author is herself a shut-in and member of the league about which she writes. She makes her home in Tucson, Ariz.

of service until she saw an advertisement in *MOODY MONTHLY* that ran something like this:

"Help support missionaries with cancelled stamps."

Miss Wysong responded to the ad, and letters flew back and forth. She learned that there were missionaries who were ready and anxious to go to the field, but they could not because of lack of money. Cancelled stamps which would otherwise be destroyed as worthless could help send them. Here was something shut-ins could do. Most of them carried on extensive correspondence, often with persons all over the world.

From three members here and one in England, the Shut-in Missionary League grew until it had to be divided into Eastern and Western circles. There are only four simple requirements for membership. Each shut-in must be (1) born again (John 3:7); (2) wholly yielded to the Lord (Rom. 12:1, 2); (3) missionary-minded (Acts 1:8), and (4) affiliated with some fundamental church if possible.

Members are added one by one. When someone hears of an individual who seems to fill the organization's four requirements, that person is invited to join. There are no dues or subscriptions.

Each month Miss Wysong writes and mails a mimeographed bulletin to each member. In it are poems, helpful information and bits of chatty, informal news. A typical bulletin may include such items as:

The Christian League for the Handicapped has a Dollar-a-Month Club. Please pray that many will help.

Vera has been ill, but is better. Pray, please. We are so thankful that Mercy is home again and well on her way to recovery. Praise our heavenly Father for answered prayer.

Sorry to hear that Violet is ill, but glad she is better and able to go out with the gospel team again.

† The League's Eastern circle is headed by Audrey Randall, handicapped since birth. Although she has not walked since she was thirteen, she has been secretary and treasurer of the Women's Missionary Society of the church she attends. At one time, she served as Sunday school treasurer, and has completely handled the position of assistant Sunday school superintendent.

The Western circle is headed by a polio victim. For years she cared for a large home and an invalid father, doing all the work that could be done from a wheel chair and on crutches.

Each of the leaders sends out a "round robin" letter every three months. On receiving the bulky envelope (rules call for a six-cent postage limit) the individual member removes the letter he had previously enclosed, and replaces it with a new one.

The men do not have much trouble confining themselves to one sheet, but women members are likely to write on both sides of the paper, leaving little if any margin. There is so much to tell of both joys and victories: a new grandchild, progress toward greater usefulness, the salvation of a loved one long prayed for. Sometimes a favorite verse, quotations from a sermon or prayer requests take most of the paper. Always there is praise for answered prayer. The one thing these letters do not contain is self-pity or rebellious questions.

The cancelled stamps come from many different sick rooms, from private homes, hospitals, homes for the aged and from lonely furnished rooms. At one hospital a paraplegic makes novelties of wood—clever bits for which he finds ready sale. The cancelled stamps that come in response to his letters help send missionaries to the field.

† MANY of the Shut-In League's members keep busy in unusual ways. For over seventy-eight years, Myrtle Allison has been partially paralyzed. Yet she has earned some forty-seven diplomas from radio Bible classes broadcast from Chicago's Moody Bible Institute. She and Miss Wysong find great satisfaction in their many completed Bible courses.

Mary McInroy, once a champion motorcycle rider, has a wide and varied

ministry. In spite of great difficulties, she writes a mimeographed letter, running into several pages every month, and mails copies to hundreds of friends. The "Linnae Blooms" is full of Bible truth, personal messages and bits of wisdom, with a special page for youngsters.

She also raises canaries and hamsters, with some of the canaries going as gifts to invalids who would otherwise be unable to have them. Children in her neighborhood come to see the pets and stay to hear of Jesus and His love. Only eternity will reveal how many have been won.

From another sick room, a tiny one that has been a gateway to God for many through the years, comes poetry as well as stamps. To untold millions all over the world these poems have brought salvation, rest and comfort. The poet, Martha Snell Nicholson, has never lost her sense of humor, her keen interest in everyone, even the passer-by, nor her intense desire to win even the most casual acquaintance to Christ.

Six books of poetry have come from her pen, poems of her home, her friends and those who pass her door. All are centered on her Saviour and the hope of His soon return. Nearly two million of her poems in tract form have gone to the ends of the earth.

All members of the Shut-in Missionary League are prayer warriors, claiming I Samuel 30:24. Though they must "tarry by the stuff," instead of going "down to battle," they carry the load of prayer while the missionaries toil.

♦ Two members of the league are privileged to be home missionaries. One, Mercy Pietsch, is the daughter of Dr. W. E. Pietsch, pastor and radio teacher. In July, 1944, while a missionary in Kentucky, she was stricken with polio. For several years she prayed that she might recover and go back to her work. She has never recovered, but she has gone back, though in a wheel chair.

For six months she taught in the hills, the children pushing her chair. Now she is continuing her ministry in a book room opened to serve a vast area in her part of the country. Orders come from all over the United States and Canada, and the cancelled stamps go to Miss Wysong.

Mercy Pietsch, one of the Shut-In Missionary League's two home missionaries, carries on her work through a book room.



Can You Help This Shut-in?

Moody Monthly
820 N. LaSalle St.
Chicago 10, Ill.

Gentlemen:

Your magazine is a regular visitor to our home and is much appreciated.

This letter is being written on behalf of my sister in the hope that someone may be able to offer some suggestions to help her. Through ill health of long standing she is confined to the house. She can get around, but cannot go out alone.

A Christian woman in her early forties, and a graduate of the Christian and Missionary Alliance Institute of Toronto, she feels she should be doing Christian work. Still she does not quite know what to do or how to go about finding out what could be done by one in her situation.

I thought perhaps if even a part of this letter were published in *MOODY MONTHLY*, someone might have an idea which would just suit her need, and to this end I am praying. With grateful thanks.

Sincerely yours,

MARGARET L. JACKSON

* * *

Can you help Miss Jackson's sister and other Christian shut-ins in need of practical advice? Write your suggestion in a letter of not more than 350 words and send it to MOODY MONTHLY, 820 N. LaSalle St., Chicago 10, Ill. Writers of letters selected for publication will each receive a free copy of the new 128-page Moody Colportage Library book, Winsome Witnessing by Mary Terry. All letters will be forwarded to Miss Jackson and none can be returned.

In the summer of 1950, Mercy and her mother spent several weeks at Camp Hope, a summer camp particularly suited to the limitations of the wheel chair and crutches. It is owned and operated by the Christian League for the Handicapped. Here several of the Shut-in Missionary League met to forget everything but the joy of Christian fellowship and Bible study.

The other home missionary is a Jewish boy, George Rudolph. Paralyzed from the waist down as the result of an accident, he was introduced to the Lord Jesus Christ during his convalescence. After much inner conflict, the boy accepted his Messiah and dedicated his life to God's service.

Studying by mail with the help of Moody correspondence courses, he became an ordained minister and has done some preaching from pulpits. Since God has freely given to him, he refuses payment, but lives by faith alone. Most of his work is done by mail and by phone.

A former member of the Shut-in Missionary League was used to win at least 150 persons to Christ before he was called to his heavenly home. Jack Massie could move only his right hand, but he was able to write legibly. Even when his jaws became set and it was almost impossible to speak, he never refused a call for help. Later he learned to speak again distinctly, enough even for long distance calls.

There is no record on earth of the number or the value in money realized from the stamps sent in by any member of the Shut-in Missionary League. Far

less can anyone measure the worth of their daily service as they pray and witness for their Lord.

Someday, perhaps very soon, however, in bodies free from the infirmities which have bound them here on earth, they hope their Saviour and Lord may say of their service this simple word of commendation: "They have done what they could."

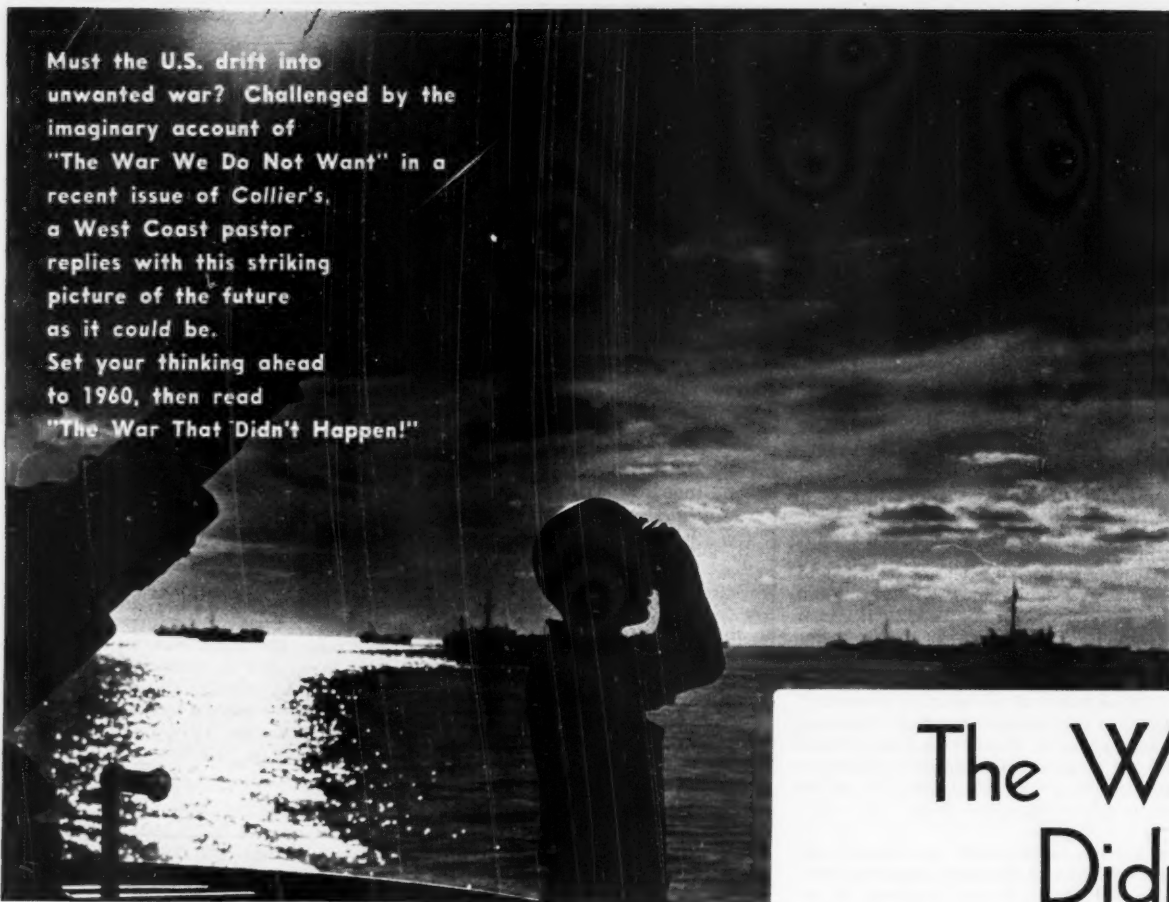
SPECIAL SEASONS OF PRAYER

"He went up into a mountain apart to pray, . . . and was there alone."—MATTHEW 14:23.

All that have a care to walk with God, fill their vessels more largely as soon as they rise, before they begin the work of the day, and before they lie down again at night: which is to observe what the Lord appointed in the Levitical ministry, a morning and an evening lamb to be laid upon the altar. So with them that are not stark irreligious, prayer is the key to open the day, and the bolt to shut in the night. But as the skies drop the early dew and the evening dew upon the grass, —yet it would not spring and grow green by that constant and double falling of the dew, unless some great showers, at certain seasons, did supply the rest; so the customary devotion of prayer, twice a day, is the falling of the early and the latter dew; but if you will increase and flourish in the works of grace, empty the great clouds sometimes, and let them fall into a full shower of prayer: choose out the seasons in your own discretion, when prayer shall overflow, like Jordan in the time of harvest.

—Jeremy Taylor

Must the U.S. drift into unwanted war? Challenged by the imaginary account of "The War We Do Not Want" in a recent issue of Collier's, a West Coast pastor replies with this striking picture of the future as it could be. Set your thinking ahead to 1960, then read "The War That Didn't Happen!"



U. S. Coast Guard photo

The War Didn't

January 1, 1960

It almost sounds like a bad dream now, that just eight years ago we felt ourselves on the brink of World War III. Nations were rising against nations. Korea was a rocky accordion over which armies had played the dirge of death and Heartbreak Ridge was etched in the consciousness of parents, wives and friends whose hearts had also been broken on its sharp stones or beside its gullies.

The United Nations poised itself like a daring diver over oil from the wells of Iran, preparing to plunge into flames of frustration, and England was cheering an old man clambering back into the thick of battle. Police blotters bore mute evidence of what was happening in the United States. No need to bother with names—just look at the age column and the charge: "16, burglary; 15, theft, rape; 17, murder; 14, attempted extortion, assault; 11, car stealing, vagrancy; 12, 16, 14 . . ." And other records showed matching accounts of petitions for divorce, divorce, divorce.

And then— Then one Sunday in 1952 a drop of water fell upon dry ground. To it was added another and another until there was a mounting pool; then a surging, flowing, mighty river, streaming forth in every direction to wash away the filth and fear and problems of men. With its gracious tide it also carried away a war we did not want, but a war which scowled down upon every nation like a terrifying specter.

And what was the drop—that first drop which became the cleansing stream? It was a tear of repentance that glistened momentarily in a human eye, carrying in its crystalline depths the full weight of a broken heart and contrite spirit. But that brings us to our story.

IT was a Sunday morning like multitudes of Sunday mornings before it. Some slept late, some went fishing, some grumbled as they prepared for church, some sang, some washed the children's ears with a startling gusto, warning each youngster of the household,

"You sit quiet in church." And in a small study of an ordinary little church a quite ordinary preacher was on his face before God.

His sermon was not unusual, unless some noticed that the preacher's voice wavered occasionally as though he were

ready to sneeze or cough or cry. Everybody had heard it before—"We need revival!" A few faithful prayer meeting deacons and elders nodded; a couple said "Amen!"

Then the man of God took on new strength. He pointed his finger straight ahead, swept the room in a circle of inclusion for what he was about to say, then clenched both fists against his breast and declared, "You and I . . . you and I . . . I need revival . . ."

It was very quiet. Someone coughed a bit, a child's foot scraped the floor. A young smart aleck in the choir winked and nodded.

"We need revival," said the preacher. "Not the sinners—there's nothing in them to revive. Not the ordinary church members, not the ones who never come, not the slackers, the lagers, the spiritless, the worldly folk who seldom come to services—but you and I. You who are the most faithful in giving and praying and reading the Bible, who have family altars . . . and I—I who preach to you, who pray for you every day, who visit in your homes. But I . . . I . . . I . . ."

His voice faltered, and it was then the tear splashed down and broke into a little pool at the base of the lens of his glasses. "I confess that I have a cold heart . . . I want revival. O Lord, revive me . . . revive me again."

If the preacher had prayed for a great moving in response to this peculiar outburst, he had no such answer. It is



That Happen!

By Louis P. Lehman, Jr.

rather thought that this man of God, whose name no one remembers now, meant only what he said. He wanted to be revived—and he was.

He stood for a moment with bowed head; then slowly left his pulpit, walked down before it, and knelt. There is no record that he shed more tears. Some choir members stood to see what had happened to the preacher, and saw him kneeling. They looked at each other in amazement. An elderly man known for his saintly life joined the pastor, kneeling and weeping as though his heart would break. The choir somewhat uncertainly sang the closing benediction response, and everyone hurried home to dinner—except five people who joined the kneeling pastor.

✦ But that afternoon in that community several doorbells were rung and some apologies were made to various people. Some people wrote checks for unpaid debts, and the church was full that night. Another church nearby was also full, and its excited preacher found someone with pictures to show to keep folks entertained while he dug out a better sermon than he had planned to preach.

Prayer meeting that week took on new

Mr. Lehman is pastor of the Evangel Baptist Church of Portland, Ore. "The War That Didn't Happen" was first presented as a radio message on Station KWJJ, Portland.

life, and then ten miles away another community heard of this and called the preacher to their church. This also happened in larger communities . . . until Portland, Los Angeles, Denver and Washington, D.C., felt it, too. And then suddenly the fire was everywhere.

Communism and radicalism also arose in startling fury. Deeming that religious fervor made weak enemies, they flared into open persecution in large city areas. Many Christians were persecuted, driven from their homes. A few were martyred; Bibles were burned. Soviet Russia provoked crises in Europe and Asia. But the havoc wasn't enough to set off a war or dull the revival.

Persecuted believers in American cities fled to rural areas; revival journeyed with them, with fresh outbursts of religious zeal springing up in even remote and seemingly disconnected communities. Canada became a spiritual workshop, full of both revival and missionary zeal.

England and Mexico broke forth simultaneously, as Canadians went to England to win their old-country relatives to the Lord, and Americans in the South crossed the Rio Grande to find respite from persecution and a new missionary field. Central America, South America and Hawaii—which had been thought of as a playground—became stepping stones of revival to the South Pacific and the Orient. Australia felt it because of a few Englishmen who wrote to relatives and friends.

And across the channel to Europe went the English, aided by Scandinavians who

seemingly were waiting for the spark to begin anywhere. Eagerly they poured out of their strongholds of neutrality with the most positive message of the gospel that Europe had heard in five generations.

There was an attempted atomic bomb attack, but the timing was wrong and the bomb exploded prematurely, damaging but a small area and killing no one. This was reported as due to lightning, but it appeared that something else must have happened, inasmuch as meteorologists had no record of electrical storms in the area where the bomb exploded.

✦ In America strange things happened, apparently coincidentally: a new unity took hold of the church without denominational or political pressures of any kind. Many liberal ministers professed conversion and began preaching on such a theme as the blood of Christ. Other churches attempted to stand against the tide, calling it fanaticism; some of them continued, some closed.

And then economic crisis hit the country. Panic seemed certain for a few days, and just as every financial institution of the nation—every business—saw the shroud of bankruptcy falling upon it, a new impulse swept America.

A nation-wide radio and television hook-up brought the members of Congress, the leaders of business and government, the President and his cabinet, into the front rooms of every American home.

[Continued on page 359]



The northeast Africa in your headlines today is a land of contrast and constant change. Here is a portrait of this challenging area by a veteran missionary appraising years of gospel impact.

Reseeing Northeast Africa

By E. L. McCreery

SINCE the days of Stanley and Livingstone, mission work in Africa has held a place of fascination for the missionary-minded Christian. Now, in 1952, a backward glance may give new perspective as we face the future.

It was my privilege to have first-hand contact with mission work in the Dark Continent in Egypt fifty years ago as a short term teacher. Five years later I went to the Anglo-Egyptian Sudan as a

pioneer worker among two tribes whose language at that time had not yet been reduced to writing.

Recently I had the opportunity to re-visit those scenes of former labor and evaluate anew the work of missions in Egypt, the Anglo-Egyptian Sudan and Ethiopia, all in northeast Africa. As a result, I came back to America with some very deep and abiding impressions with regard to mission work in that section of the Dark Continent.

† First, northeast Africa is a rapidly changing world. Today one finds the old and the new side by side. The camel and the donkey wend their ways through busy byways, carrying their burdens as of old, while the motor truck and the railway carry their loads of freight. Yet in the fields the camel and the ox or donkey are yoked together, pulling crude plows such as were pictured on the ancient monuments dating back to the days of Abraham. Time and distance are diminishing. Recently we made a trip in one hour and fifteen minutes that formerly had taken me more than a month.

Three primary factors enter in to make this changing world.

Of prime importance is the advent of the airplane. Forty-eight years ago I entered theological seminary at Xenia, Ohio. At that time about eighteen miles away at Dayton, the Wright brothers

were experimenting with their first airplane. During the relatively short time since, air transportation has come into being. On our recent visit to Africa we flew from Khartum south to Malakal, a distance of 560 miles, in about three hours. This trip formerly took seven or eight days by river steamer.

The majority of passengers on our flight were native Sudanese—among them a Shulla chief and his bodyguard returning from a visit to the capital of the Sudan. Forty-five years ago a member of one tribe would rarely venture beyond his own tribal boundaries. Now time and space seem to be almost obliterated.

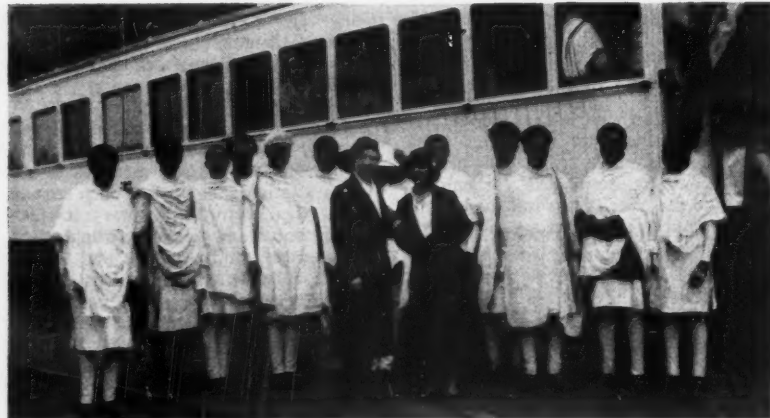
In Ethiopia we traveled by plane in four hours a distance that formerly would have required four weeks. There the cheapest way to travel is by air, and missions find that air freight is the cheapest way to move goods. In thirty minutes we covered a distance formerly requiring seven days. What a saver of time and energy is this newer mode of travel!

† ANOTHER factor contributing to this

A pioneer missionary in the Anglo-Egyptian Sudan under the United Presbyterian board, Dr. McCreery reduced two native languages to writing for Scripture translation. Following his return to this country for reasons of health, he was on the faculty of Moody Bible Institute, the Bible Institute of Los Angeles and Western Bible College, finally serving as acting president of Westmont College until his retirement in 1948.



Typical Ethiopian scenes. Above, native woman pounds grain. Below, a Coptic priest. The fly switch in his hand has been made from the tail of a monkey.



These missionaries, homeward bound on furlough, will long remember the group of native Ethiopian Christians which gathered to see them off at the Addis Ababa railway station.

changing world has been the advance in education. Fifty years ago in Egypt, education was almost wholly in the hands of the missionaries. While Cairo boasted of the El Azhar University, it was really a university only in name. Rather it was a school of Moslem theology. Higher education in government schools was very limited. There were no medical schools worthy of the name in the country.

Now this is all changed. The influence of such mission schools as the Presbyterian College and University at Beirut, Syria, and Assiut College at Assiut, Egypt, have left an indelible imprint on the valley of the Nile and the Near East.

The education of Egyptian girls was then in its infancy. Now the American College for Girls at Cairo under the American Mission of the United Presbyterian Church has had a large place in the training of women leaders of Egypt. One of Egypt's finest Christian young women trained here at Cairo has been an influence of considerable weight in the meetings of the United Nations. The emancipation of women in northeastern Africa is one of the by-products of Christian education fostered through the work of Christian missions.

† Now let us go to the Sudan. Here again the foundations for the education of the Sudanese were laid by the missionaries. In 1907 my wife had the privilege of starting the first boarding school for girls in the Sudan. That work was begun in Khartum North. About the same time, 560 miles farther south among the pagan tribes of south Sudan, missionaries were at work reducing the language of the Nilotic tribes to writing in order that they might be given the gospel. In 1910 the Gospel of John was printed by the American Bible Society in the Shulla language, the first book ever printed in the language of that people. Getting the boys to attend school was a trying and discouraging task for those early missionaries.

What a change has taken place since then. The chiefs of villages are clamoring now for schools and more schools. Today a village without a school is indeed a backward village. At Obel, only three miles distant from where the first efforts were put forth in school work, there is now a teachers training school, preparing teachers for the Shulla, the Dinka, the Anyiak and the Nuer tribes.

Forty years ago, the only relations between these four tribes was intertribal war. Now in the same classroom boys from all four tribes are being taught in English as trainees, that they may go back to their tribes as teachers, establishing schools for their own people.

Do you appreciate what a wonderful thing it is to be able to read and write? I first realized this one day about forty years ago while working with Dr. Thomas A. Lambie among the Nuers. I was busy at some distance from the tent which housed my tools and would frequently send a note by one of the Nuers asking Dr. Lambie for a chisel or saw or trowel. The native boys marveled at such a feat.

"How can one white man know what is in the mind of another white man simply by looking at some marks on something white?" they asked.

What a privilege it is to introduce to

any people this wonderful skill which becomes the avenue for conveying God's message to lost men and women!

Those people have gone a long way since that day forty years ago, for now among all four of those tribes of the upper Sobat there are those who can read and write their own language, and also numbers of them (i.e., the native school teachers) who can also read and write English. What a new world has been opened to them!

Today the Sudan government has a department of education, with a well planned and expanding program. I know of no other mission field where the government is giving more encouragement and aid to missions in their educational

work than does the Sudan government today.

Recently their minister of education said: "It is bad to educate without a religious basis. We must provide religious facilities." Think of that coming from a Mohammedan minister of education! How different indeed from the situation forty years ago.

† A THIRD important factor in shaping this changing world is the almost universal growing national consciousness. This is notably manifest in the movement toward self-government. In Egypt, where Great Britain has guided that backward nation in countless ways, the nationalist

(Continued on page 342)

Egypt—like much of northeast Africa—is a curious blend of the old and the new. Modern highways pass by the centuries-old pyramids, and ultramodern apartments, such as the one below, rise above many of Cairo's streets. Acme photos.



The Sheep and the Goats

By CARL ARMERDING

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Awesome scenes of judgment and justice pass in review
as our Lord concludes His great prophetic discourse

IN the sections immediately preceding this, the closing portion of the Olivet Discourse, we have seen the Lord both as a Bridegroom and as a Businessman. In this last part we see Him as the Son of Man coming in His glory, accompanied by all of the holy angels. And "then shall he sit upon the throne of his glory."

At present He sits upon His Father's throne (Rev. 3:21), "on the right hand of the Majesty in the heavens" (Heb. 8:1); upon "the throne of grace" (Heb. 4:16). The change to "the throne of his glory" indicates a change of dispensation. It indicates the taking unto Himself His "great power" (Rev. 11:17). And even though no mention is made of the Church in the Olivet Discourse, we know from Colossians 3:4 that "when Christ, who is our life, shall appear, then shall ye also appear with him in glory."

I Then shall all the nations be gathered before Him. Presumably these nations are Gentiles as distinguished from the Jews. It is in this way that the term "nations" is commonly used in the Scriptures. But it should be observed that these are living nations. Nothing is here said about the resurrection of the dead. As a matter of fact, there is no reference to the resurrection of the dead anywhere in the Olivet Discourse. The events described therein have to do with those living on the earth at that time, and not with those who have died.

Then shall He who knows the hearts of all men "separate them one from another, as a shepherd divideth his sheep from the goats." This reference to the practice of a shepherd is most interesting. In the Old Testament we find that the Messiah is often presented as a shepherd. The Shepherd of Psalm 23 is the King of Glory of Psalm 24. In Psalm 80 we see Him as the Shepherd of Israel enthroned between the cherubim. And in Ezekiel 34:12 we hear the Shepherd Himself saying, "As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day." Even though these passages speak particularly of His relationship to His ancient people Israel, nevertheless they do not preclude the idea of a similar relationship to others as well.

Having divided the nations into two groups, He now assigns them their places,

"the sheep on his right hand, but the goats on the left." The right hand is the place of honor (Ps. 45:9; 110:1). When Jacob put his right hand upon the head of Ephraim, he was honoring him above his brother Manasseh (Gen. 48:9-20). But in the case now before us the goats are not merely secondary to the sheep; they stand out in contrast to them. Since both sheep and goats are clean animals according to the law of Moses, we may wonder why the goats should be used here in contrast to the sheep.

It is quite possible that the goats here stand for those who outwardly profess to be righteous. That would be in keeping with what they would naturally claim for themselves. Outwardly they wear the clothing of a clean animal, but "inwardly they are ravening wolves" (Matt. 7:15).

He who sees not as man sees, however, is well able to penetrate that disguise. In Ezekiel 34:17 we hear Him saying, "As for you, O my flock, thus saith the Lord God; Behold, I judge between cattle and

sode. A thousand years in His sight are but as yesterday when it is past, and as a watch in the night (Ps. 90:4).

All the purposes of God revolve around and center in His Son, and, incidentally, those who are identified with His Son. It is touching indeed to hear the King refer to the latter as His "brethren," and to their distress as His own. "In all their affliction he was afflicted" (Isa. 63:9). Says He to those on His right hand, "I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me."

But those who did these things were altogether unaware of the implications of their deeds. To their great surprise, they learn that what they had done was received by the Lord Jesus as if it had been done to Him personally. The actual recipients, of course, are those whom the Lord here acknowledges as His "brethren," who will be hated of all nations, not merely because they are Jews, but for His name's sake (Matt. 24:9, 10). Any act of kindness shown to them in that day will put the benefactor "on the spot," as we say. But to visit such in prison will require unusual courage. Perhaps that is why it is mentioned last here as being the greatest service that might be rendered.

In that connection it is interesting to see how much the apostle Paul appreciated such a visit. Speaking of one who befriended him when he was in prison, he says, "The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: but, when he was in Rome, he sought me out very diligently, and found me" (II Tim. 1:16, 17). It was the same Paul who, having learned that he was persecuting Jesus (Acts 9:5) when he was persecuting and ravaging the Church (Gal. 1:13), was now learning from personal experience how close is the bond that exists between the Lord and His own. It is very precious to note that this applies to "the least" of His brethren.

III

By way of contrast, we now hear the King saying to those on His left hand, "Depart from me, ye cursed." But He does not add, "of my Father." Neither does He say that they have been cursed "from the foundation of the world." The blessing for those on His right hand was prepared long before. Not so the curse pronounced upon those on His left hand. The place to which they are committed was not pre-

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Concluding a series of studies on the Olivet Discourse

Matthew 25:31-46

cattle, between the rams and the he goats." These "he goats" are also referred to in Isaiah 14:9 as "the chief ones of the earth," the same Hebrew word being used in both places. They are evidently leaders who have abused the flock (see Ezek. 34:18-22).

II

In the passage which we are studying, however, the emphasis is upon their neglect of a group whom the King refers to as His "brethren." Failure to distinguish this third group has led to much confusion in the interpretation of this portion of the Word. And yet it is perfectly plain that they are distinct from both the sheep and the goats. Everything here hinges on the treatment which they received, or failed to receive, as the case might be.

Note first of all that in addressing those on His right hand, the King refers to them as the blessed of His Father for whom a kingdom has been prepared ever since the world was founded. What the Lord is about to do now is no afterthought; it was His forethought. It was as sure when He purposed it as if it had been already accomplished. No power, however great, can thwart His purpose. The intervening centuries are but an epi-

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In the Study

By WILBUR M. SMITH



Dr. Smith

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By Way of Introduction

ONE of the greatest needs among ministers today, apart from that deeper work of the Holy Spirit, for which we all seek, is a journal entirely devoted to the life and work of those who labor in the Word of God, with particular emphasis upon the minister's intellectual life, his study, his reading, his life behind the closed door when alone with the Word of God. (Remember the words of Dr. G. Campbell Morgan at Winona Lake in 1919? "For thirty years I did not look at the newspaper until afternoon, for I had to work in my study and did not want to contaminate my mind with worldly things when I had spiritual things to consider.") Until such a journal is forthcoming, the next best thing is a section written particularly for ministers appearing regularly in some well-established Christian periodical which comes to the desks of hundreds, or perhaps thousands, of clergymen. Such a project has been upon my heart for years, and now there comes this opportunity of editing such a department, extended by those who are responsible for this famous Christian magazine, the MOODY MONTHLY. For this I am profoundly grateful.

In this initial appearance of this ministerial department, may I take a few lines to set forth something of what is in my mind. Primarily I should like every sentence of these pages to issue ultimately in encouraging the more systematic and deeper study of the Holy Scriptures, this inexhaustible mine of divine wisdom. As far as possible, I should like here to help guide ministers through the vast labyrinth of literature appearing on both sides of the water which pertains directly to the Word of God and the eternal truths of our faith.

The emphasis will be upon things pertaining to the Bible and the literature that has gathered around it—the influence of the Bible throughout the world, some of the more important books now appearing relating to its exposition, news of Bible societies, bibliographies of various biblical subjects and, from time to time, bibliographies of certain books of the Bible.

Each month one section will be called Notes and Queries, where views on biblical themes can be exchanged, where books may be suggested, and lines of research proposed. I shall attempt in each issue to give a somewhat extended list of the most important articles appearing in the major journals and serials of Great Britain and America. Occasionally some space will be devoted to the translation of pages from an important French, German or Latin work that may not be familiar to ministers today, but yet carries a significant message.

For the securing of the most dependable and latest news regarding the use and influence of the Word of God today, I am establishing correspondence with Christians in the following cities outside of our country: London, Edinburgh, Brussels, Paris, Basel, Rome, Athens, Jerusalem and Alexandria. To keep abreast of legislation either pertaining to the Word of God or in which some argument is developed based on biblical material, I hope to be in contact with some of the outstanding legal minds of this country.

Now and then I want to do something which no journal in this land is doing, so far as I know, a task in which thus far I have not been successful, namely, secure first-hand information, taken directly from the literature of Soviet Russia, regarding the various attacks now being made throughout the Union of Soviet Republics upon the person of Christ and the Word of God. Certainly there are more people in the world today listening to and believing the lies of Communism regarding the Christian faith than there are people in the world who are listening to and embracing the truth as it is in Christ. Also, from time to time I should like to present the work of some organization not too well known, devoted to the dissemination of the Word of God, or to the fellowship of Christians in various groups. While it is something from which I have shrunk in the last few years, the subject has grown to such importance that I shall be mentioning in these columns the best audio-visual material for ministers and Sunday school teachers.

Many things will never be taken up in these columns. There will be no place here for outlines of sermons. I shall not be discussing the newest church architecture, or the latest plans for a cradle roll, as important as these matters are. General news is already set forth in this magazine by another contributor.

This is not a place where ordinary questions regarding biblical interpretation will be discussed; this is already well cared for in another department. Nor do I intend to debate here some of the questions that have agitated the Church for centuries; e.g., the New Testament form of baptism, or whether Christ was crucified on Wednesday, Thursday or Friday. These subjects are not going to be rehearsed in these columns.

It will not be possible for me to give an appraisal of every book written in the field of religion or biblical interpretation—nine-tenths of the books coming from our presses in this area will be forgotten within two years, and many of them just do not have to be read.

As to correspondence relating to these columns, I shall be glad to hear from ministers in any part of the world who have suggestions to make, or have questions to ask that might be answered here. It will not be possible for me to write long personal letters to a large body of correspondents, construct bibliographies for this subject and that, for all of my time could go to such tasks if allowed.

To encourage individual contributions of some worthwhile paragraph, or some rare item of generations gone by, I should like to offer a monthly prize of five dollars for the best material thus contributed. If such an item is sent and not acknowledged, you will know it is not being used.

Please do not send manuscripts for examination, or some writer's latest pamphlet, hinting that there is something wrong, but you do not know what it is, and asking that I find out where he is at fault.

As far as possible, I should like these columns to create a real appetite for a deeper devotion to the study of the Scriptures, and a better acquaintance with that great body of literature which has grown up around them. I am fully aware that I do not have the talents possessed by the late Sir Robertson Nicoll, that gifted editor for many years of *The British Weekly*, but I would like to make these columns something like those of that earlier day, vibrating with the life, enthusiasm, and information which compelled us to read those pages the day that journal came to our desk.

Correspondence regarding these columns may be addressed to me at Box 750M, Pasadena, Calif.

The Ever-Amazing First Page of Our Bible

MELANCTHON, learned co-worker of Luther, once said of the early chapters of Genesis: "No human eloquence is capable of praising as it deserves that first history of the world which lies before us in the Book of Genesis, for it is the fountain of all the wisdom of the Church of God."

In the rationalistic atmosphere of the nineteenth and early part of the twentieth centuries, it was the common habit of writers who wished to persuade people to give up faith in the Word of God, and to show how much greater were contemporary hypotheses of science than the simple statements of this creation account, to ridicule this noble statement which for centuries before had been praised, studied, and believed by the Church. In spite of all this, Genesis contains the only record of creation that can even begin to stand up with modern science.

One acknowledgment of this is in the title of a new book published by Harvard University Press, *Genesis and Geology*, a study of natural theology and religious beliefs of writers in Great Britain regarding nature and providence from 1790 to 1850, with a vast and rich bibliography. By the way, the title itself is significant. No one today writes a book bearing the title, *Plato and Geology*, or *Virgil and Geology*, or *Hesiod and Geology*. No one would think of trying to make the Greek and Roman myths conform to modern geological thought. What a great tribute to this ancient book of Genesis is the very fact that Harvard University—by no means set for the defense of the faith—should be interested in producing a scholarly work with such a title as this.

So scientifically acceptable is this first chapter that, to go back to a former generation, when Dr. William Cecil Dampier-Whetham of Trinity College, Cambridge, issued his widely used *Cambridge Readings in the Literature of Science*, a collection of "Extracts from the Writings of Men of Science to Illustrate the Development of Scientific Thought" (published at Cambridge University in 1924), he placed at the front of this volume Genesis 1:1—2:3. Immediately thereafter are quotations from Aristotle, Archimedes, Copernicus, Galileo, Isaac Newton, etc. There is not a single page here from any ancient account of creation except that appearing in the Bible.

Further testimony to God's creating the world may be found in a work published in 1951 by Cambridge University, *The Origin of the Earth*, by Dr. W. M. Smart, regius professor of

astronomy at the University of Glasgow. Professor Smart is one of the outstanding astronomers of the Western World today, and author of *Stellar Dynamics*, *Astrophysics*, *Foundations of Astronomy*, *The Sun, the Stars and the Universe*, *Astronomical Navigation*, and joint author of *The Admiralty Manual of Navigation*. The last paragraph of this book is something a pastor might well bring before his college students. Dr. Smart concludes this scholarly, up-to-date work with this confession:

When we study the universe and appreciate its grandeur and orderliness, it seems to me that we are led to the recognition of a creative power and cosmic purpose that transcends all that our limited minds can comprehend. In one of his essays Lord Bacon expressed this belief picturesquely as follows: "I had rather believe all the Fables in the Legend and the Talmud and the Alcoran than that this Universal Frame is without a Minde." Today we have learned very much more about the "Universal Frame" than was known in Bacon's time; nevertheless, to many of us, scientific and non-scientific alike, the belief in a divine Creator is as necessary now as ever it was. To one astronomer at least "the heavens are telling the glory of God and the wonder of His works" (p. 235).

It may be that some of my readers are not acquainted with the great tribute paid to the first chapter of Genesis by America's greatest authority on biblical archaeology, Dr. William Foxwell Albright, in "The Old Testament and Archaeology" in the *Old Testament Commentary*, published by the Muhlenberg Press of Philadelphia:

The account of creation which we find in chapter 1 is unique in ancient literature. It has a sequence of creative phases which is so rational that modern science cannot improve on it, given the same language and the same range of ideas in which to state its conclusions. In fact, modern scientific cosmogonies show such a disconcerting tendency to be short-lived that it may be seriously doubted whether science has yet caught up with the biblical story.

Even in the new work by Dr. Rachel L. Carson, of the United States Hydrographic Office, *The Sea Around Us*, which is having such a remarkable notice in all our journals and an amazing sale, the language of the opening chapter, "The Gray Beginnings," is often similar to that which we find in the Bible. Dr. Carson says that "this dense, perpetually renewed cloud covering must have been thick enough that no rays of sunlight could penetrate it. . . . As soon as the earth's crust cooled enough, the rains began to fall. They fell continuously day and night, days passing into months, into years, into centuries. They poured into the waiting ocean basins."

Here you have that original darkness, and then that fundamental element in the biblical account of creation, water, and soon thereafter dry land, and then life from the water. The author does not suggest any divine power being responsible for our universe, but the sequence of events in her early chapters often closely adheres to the sequence in Genesis 1.

Incidentally, I wonder how many have carefully studied the Greek text for Genesis 1:11 and 2:7. The Greek words here are amazing. The word translated *herb* is the Greek word *botany*; the word translated *seed* is *sperma*; the word for *kind* is *genos*, from which we get *gene*; the word translated *fruit* is *karpos*, from which a number of words are derived; the word translated earth is *ge*, from which we get such words as *geocide*, *geotic*. In 2:7, the word translated *man* is *anthropos*, from which comes our word *anthropology*; the word for *life* is *zoes*, from which derives our word *zoology*; and the word translated soul is *psyche*, from which comes our *psychology*.

From the nine principal words of Genesis 1:11 and 2:7 more than fourteen hundred English words are derived! And before anyone writes to ask how that is known, may I refer to a remarkable volume (published by Macmillan in 1931) known, it seems, to very few students in this country, and rarely known, I have found, to professors of the Greek language. It is entitled *The Greek Element in English Words*, by Dr. John C. Smock. The first half of the book, 267 four-column pages, is devoted to "English Words and Combining Forms as Derived and Formed from the Greek," and the second half to "Greek Words and Combining Forms as They Appear in English"—a lifetime task.

The Work of the Bible Societies

BEFORE coming to the items which I want to emphasize in this section, may I recommend something which is not well known to Bible students in this country, for some strange reason—a series of four pamphlets which every clergyman and

student of the Scriptures in America should immediately purchase and study. The titles are *A Ready-Reference History of the English Bible*, *The Influence of the English Bible upon the English Language and upon English and American Literatures*, *The Bible and the Life and Ideals of the English-Speaking People*, and *The English Bible and British and American Art*.

Each of these has a good bibliography and a chronology of important relevant matters. One hundred and five closely printed pages, prepared by experts, a veritable encyclopedic index to the influence of the English Bible in our civilization, these may be secured from the American Bible Society, Park Avenue at 57th Street, New York City, for the low price of one dollar for the set.

In 1950 a new publication was issued by the recently organized United Bible Societies, bearing the title *The Bulletin of the United Bible Societies* (published at 146 Queen Victoria Street, London E.C. 4). The quarterly is packed with interesting authentic information. From time to time I shall place some of its rich material before my readers.

Here are two of the latest statistical summaries of the distribution of the Bible in two European countries: Germany—145,045 Bibles, 111,376 Testaments, 60,449 portions, 750 Scriptures for the blind; total, 317,620. In 1948 the headquarters of the Greek Army sent a request to the American Bible Society and to the British and Foreign Bible Society for free grants of New Testaments for Greek soldiers. Last year 135,000 New Testaments in modern Greek went from New York to Athens, and the British and Foreign Bible Society in Canada sent 38,500 copies in ancient Greek.

Moving out of Europe into Asia, a later issue of this journal gives the following statistics regarding Japan:

To all persons concerned with the effective spread of the Scriptures among great populations, the opportunity in Japan is one of the most important in the world today. This country of some 70,000,000 people is open to the influence of the Scriptures as never before. Many factors are responsible for this great opportunity. A proud people, secure in their own culture, have suffered the bitter experience of complete defeat. The vaunted national religion of Shintoism has been defeated by the Emperor's statement that he was not divine. The economic difficulties press with great severity upon hundreds of thousands of families, so that anxiety for the future is very prevalent. The occupying forces, instead of being cruel and vindictive, have proved in the main to be friendly and constructive, and curiosity is aroused as to the source of such a morality on the part of a conqueror. It is known that Christianity is the general religion of the conquerors and the witness of Christians and missionaries through three generations has produced some consciousness of the Christian's Book. Thus, among the 70,000,000 people, of whom less than one per cent are related to the Christian Church, there is a receptivity to the gospel when it is brought to them.

Some indication of this is afforded by the fact that the Bible societies, principally the American and British, working through the Japan Bible Society, issued in Japan in the four years after the end of the war approximately 4,000,000 Scriptures, of which 159,000 were Bibles, 2,000,000 were New Testaments and 1,800,000 were Gospels. Far and away the largest part of these Scriptures have been sold, and they are spread far and wide over Japan. Observers report frequently seeing people on trains and tramcars reading the Testaments, and they are even to be found in the distant fishing villages.

No doubt many have wondered how many languages there are on earth into which no portion of the Word of God has thus far been translated. The answer to this is found in a scholarly article by one of the best authorities on the matter in the world today, Dr. E. A. Nida, in *The Bible Translator*, also published by the United Bible Societies. He writes:

Despite the fact that the Bible or parts of it have been published in 1,100 languages, there is still an amazing amount of Bible translating and revising to be done and there are many missionaries giving part or full time to this most important work. In so far as we can estimate, there must be nearly 1,000 such missionary translators, who are dedicating their efforts to the revision of earlier translations, producing more books in languages which already have something of God's Word, or reducing to writing some of the approximately 1,000 languages which as yet have nothing of the Bible translated into them. In terms of the total task throughout the world, the program of Bible translating cannot be said to be half completed, for the vast majority of languages have inadequate portions and in so many of the major languages of the mission field there is an acute need for immediate revision.

Speaking of Bible societies, there are two recent publications by the American Bible Society which every Sunday school teacher should order at once. They are two beautifully illustrated editions of Luke and Acts, measuring 8 x 11 inches. The text is surrounded by some of the most remarkable pic-

tures, photographs, maps, etc., that I have ever seen. These are entitled respectively, *The Good News* and *Into All the World*. The pictures will fascinate any Sunday school class; in fact, if any teacher is contemplating the study of either of these two books, he would do well to secure copies of these editions for every member of the class.

Israel, Babylon, and the Question of Oil

MANY articles and chapters in books dealing with the problems of the state of Israel, as well as books on prophecy, have appeared during the last three years, treating with more or less thoroughness the question of oil in the Near East or in southwest Asia as it relates to Israel and the future of our contemporary civilization. But no volume has appeared quite so important as the one published in the middle of 1951 by Macmillan of London, *Wells of Power: The Oilfields of South-western Asia*, by Olaf Caroe.

The author served many years ago in the Queen's Regiment in India, and joined the Indian Civil Service in 1919. After years of labor and service in that area, in 1939 he was appointed secretary of the Foreign Department of the Government of India, and after the Second World War, he became governor of the Northwest Frontier Province. Mr. Caroe was the chief adviser of the viceroy from Arabia to Tibet, and thus writes with a thorough acquaintance with the history, geography, and politics of this very complicated region.

In this volume is an entire chapter devoted to Israel, and by the kind permission of the publishers I would like to quote a few lines:

It is impossible for any who have stood outside the drama to withhold admiration for the dynamism which has enabled the Jews to establish a political state, in the face of the universal opposition of Asiatic sentiment, and the marshaling of Arab armies in the field against them. Nor should one underrate, as the Arabs have done, the persistence which the Jews, in common with the descendants of Ishmael, undoubtedly possess, a persistence possibly greater than that of any other people, or group of peoples, in history . . .

For many years the rulers of Soviet Russia affected to regard the aspirations of political Jewry as a by-product of British imperialism in the Middle East, and Zionism itself as a theocratic bourgeois doctrine, unworthy of support. It was not until the war in Palestine, on conclusion of the British Mandate, had shown that the arms of Israel were able to obtain at least a temporary victory over the forces arrayed against them, that the Soviets decided Arab nationalism to be not worth supporting, and developed a new-found solicitude for Israel. They were quick to give moral support to the new state, and ready to forfeit the chance of such sympathy as they might have acquired in Arab left-wing circles. Soviet policy will suffer a change overnight, as expediency suggests; indeed there are signs that it has already changed. Nevertheless, as things are, a desperate Israel may offer Russia the quickest ingress to the heart of the Islamic world. The Jews have, of course, their own Communist party, and the Cominform have every facility for the introduction of their agents into Israel with other immigrants.

(In reading these last lines we cannot help but think of the time to come, which may not be far away, when Israel will actually enter into a covenant with the great antichristian power of the world.)

It is interesting to note that at the beginning of one of the chapters dealing with oil companies in the Near East, the author quotes Psalm 114:8: "Who turned the hard rock into a standing water: and the flint stone into a springing well." This reminds us of another passage which our author does not quote, but which I want to come back to for more careful consideration in the next issue of this supplement: "He made him to suck honey out of the rock, and oil out of the flinty rock" (Deut. 32:13).

In this volume the author gives a great deal of attention to the words of the distinguished historian Toynbee in his volume, *Civilization on Trial*, in which he advances the thesis that the center of activity of the human race in the next few years will be somewhere near the site of the ancient city of Babylon. He first supports this with a quotation from Lt.-Col. Sir Arnold Wilson's epochal work, *The Persian Gulf* (1928):

In consequence of the favorable position of Babylon it became the principal state of western Asia, and nature

seemed to have formed it for the great seat of international commerce. Situated between the Indus and the Mediterranean, it was the natural mart of such precious wares of the East as were esteemed in the West. Witness its proximity to the Persian Gulf, the great highway of trade which nature seems to have prepared for the admission of seafaring nations of the Indian seas into the midst of Asia, especially when considered in connection with its vicinity to the two great rivers Euphrates and Tigris, the continuation of this great highway.

Then he says of Toynbee's idea:

So it is that a process of historical analogy, working in the mind of a master, leads to the very spot where theatres of power overlap, and where the lines of communication in the air converge. Here too are located what promise to be—nuclear energy apart—the greatest sources of material power open to the world. Here, in southwestern Asia, in an air age strength must be deployed.

The chapter is brought to a close with this statement:

But, wherever the base may be, my object here is to put it that the most vital points to be defended lie further east, grouped round the head of the Gulf and in Iraq; where Toynbee's theory of human gravitation, and the airman's eye, will place a center-point in world affairs.

And to this the author later adds the words:

By geographical placing, by the experience drawn from history, by membership of both these latter-day associations, Iraq is qualified to interpret Turkey and Persia to Arabia. And so, once more, the wheel turns full circle, back to the Two Rivers.

Here and There

HENRY Steele Commager, professor of American History at Columbia University, in his recent book published by Yale University Press, *The American Mind*, an interpretation of the character of Americans since 1880, makes this amazing statement in his first chapter, regarding the average citizen of our country at the close of the nineteenth century:

He was religious rather than devout and with him the term "pious" came to be one of disparagement, just as the later term "puritan" came into disrepute. Saintliness was not the most conspicuous quality in his religious leaders, and to the doctrine of salvation by grace he stubbornly opposed an instinctive faith in salvation by works. He did not believe in the devil. The average American was no more capable of distinguishing between Methodist and Presbyterian theologies than between Republican and Democratic principles—an incapacity which neither embarrassed him nor qualified his zeal. The most significant aspects of his two more original religions—Mormonism and Christian Science—were the practical ones (p. 9).

On the last page of his book (443), in concluding his study of "The Twentieth Century American," he says: "They had all but banished God from their affairs; who or what would they put in His place?" Incidentally, Commager says in his exhaustive bibliographies, "There is no satisfactory history of religion or of religious thought in America." This is something that should awaken young men interested in the history of Christianity.

Speaking of books that could be written, have you ever noticed that there is no available life, in our language, of two of the greatest religious painters of modern times, Paul Gustave Doré (1833-1883) and James J. Tissot (1836-1902)? The life of Tissot was full of adventure and remarkable experiences.

I have often wondered how many of the scientific names for plants relate directly to the Bible. For example, the plantain, a species of banana of the genus *Musa*, is called *Musa Paradisiaca* because it was believed in the Middle Ages that the banana was the fruit of the tree of the garden which was forbidden to Adam and Eve. No doubt some of my readers can add other names.

Notes and Queries

INASMUCH as this first issue goes to press, of course, without any inquiries or notes from my readers, let me begin what I hope will prove an interesting column with an inquiry of my own.

D. L. Moody made at least three, and possibly four, journeys

to California in a day when traveling across the continent was a rather rugged experience. The first was made as early as 1871, before he was well known, on behalf of Sunday school work; the next in 1880; and the last, within a year of his death, in 1899. None of these trips to the Far West has ever been given more than a mere mention in the biographies written of this great evangelist. Do any of my readers possess any definite information regarding these journeys?

A Forthcoming Book of Major Importance

THE subject of demons, and their activity in this present age, is being given increasing consideration in theological literature, especially since the first World War. The terrible things that are unfolding on this earth have forced men to re-examine the New Testament teaching on this subject.

There will soon be coming from the press—probably available by the time this issue is in the hands of its readers—the most important book dealing with the biblical doctrine of demons that has yet appeared in our language. It is by Dr. Merrill F. Unger, professor of Semitics and Old Testament at Dallas Theological Seminary. I have read through the manuscript with greatest interest, and would like to commend the book to every Christian minister of our land.

After extended chapters on the problems and origin of biblical demonology, Dr. Unger goes on to discuss the relationship of demons to magic, divination, heresy, world governments, eschatology, etc. Being a master of the Semitic languages, the author is able to throw a great deal of light upon the meaning of various terms in the Old Testament which relate to evil spirits and their activities. As far as my acquaintance with literature extends, I believe that his discussion of Paul's statement regarding demon activity in the last days, in the opening part of the fourth chapter of I Timothy, is by far the most satisfying and exhaustive in our language. The book will be published by the Van Kampen Press of Wheaton, Ill. It is a work of greatest importance.

Articles of Outstanding Importance

How many periodicals, weekly, biweekly, monthly and quarterly, there are in the Western World, I do not know. The Library of the University of California at Los Angeles tells me that they have on order 13,000 current serials—almost unbelievable. In addition to these, there must be 3,000 to 5,000 others, college student papers, missionary magazines which few universities take, trade journals, etc., making a total of possibly 16,000 or 17,000 periodicals. The articles of these, apart from the advertising, would fill about 4,500 volumes of reading matter annually!

Of course, it is impossible for any one man to go through these, and there are hundreds of them which would not have anything of help for ministers. But so many religious journals today, especially our denominational papers, carry so much that is trivial and ephemeral that I thought perhaps my readers would like to know where some really important articles can be found from month to month, pages which every minister should read, if possible.

It should be remembered that ten weeks elapse between the construction of this list to send to the editors of MOODY MONTHLY and its appearance in a subsequent issue; so the list cannot be entirely up-to-date, but I shall try to make it as near such as possible. A minister might do well to take this list to some large city library on a free afternoon. If he does not live near a city, he might file these lists and, perhaps once a year, when visiting some city where large libraries are accessible, he could spend a day reading some of these titles.

Augustana Seminary Review, Vol. III, No. 2, 1951, "The Power of Demons Unto Salvation," by Frederic Schlotz, executive secretary of the Commission of Younger Churches and Orphaned Missions of the National Lutheran Council. A message delivered on the Augustana Book Concern Lecture-ship, Augustana Seminary, Rock Island, Ill., pp. 14-15.

"The forces that are moving" [Continued on page 357]



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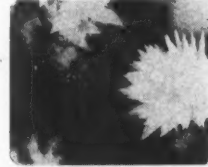
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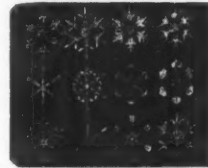
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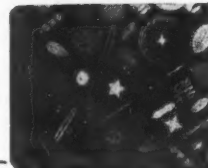
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EVANGELISM

William Boyle, Editor

Articles of interest . . . News of Bible conferences and evangelistic campaigns



Fuller



Dean



Manning

1952—A Preview

Operation Evangelism

By Sol LaRocca

What lies ahead for evangelism in 1952? If a gracious God should give us another full year to spread the gospel story to the world's extremities, how much more will be accomplished for Christ?

Word of large-scale plans to evangelize needy areas in the months ahead is highly encouraging. An increasing number of nation-wide religious telecasts are being flashed across millions of television screens each week. And the campaign that Billy Graham has urged Christians to pray for more than any other—the one to be held in Washington, D.C.—is scheduled to open January 13.

Still another program that merits the attention of Christians everywhere is described below.—Editor

A GREAT simultaneous evangelistic campaign, with thousands of churches in the United States and Canada scheduled to take part, is being planned for October, 1952. The theme, according to Horace Dean, president of Christ for America, is "Christ for Everyone."

Differing from the conventional religious campaigns in many respects, these special meetings are scheduled for places seldom, if ever, reached by wide-spread revivals, such as the smaller villages, towns and cities. The local pastor joining in this unique program will either appoint someone, or act as his own evangelist in his own church. He will be aided by a representative specially appointed to encourage and develop the program in his respective areas.

Dr. Charles E. Fuller, popular radio gospel minister, has accepted the appointment as honorary chairman for the campaign in the United States. Premier Ernest Manning, of Alberta, has also consented to serve in this same capacity for all Canada. Other Christian leaders associated with the campaign are Dr. Paul S. Rees, a co-director; Dr. Harold J. Ockenga, New England program guide; Dr. Howard A. Ferrin, in charge of coordinating Bible schools and colleges; Dawson Trotman, president of the Navi-

gators as follow-up work director; Dr. Robert M. Parr, chairman of the Visitation Evangelism Committee; and Dr. Theodore H. Epp, who will encourage the backing of gospel broadcasters.

The official campaign tract will be written by Dr. Billy Graham.

Volunteer workers, numbering twenty-six thousand, of the National Committee for Child Evangelism will also join forces with the thousands already engaged to reach and help the children in these church meetings.

Dr. Ernest Wadsworth, of the Great Commission Prayer League, will act as chairman of the National Prayer Committee, which will aid in the formulation of various prayer groups to meet in the many churches, homes and places of business. Dr. Philip E. Howard, Jr., editor of the *Sunday School Times*, and George T. B. Davis, of the Million Testaments Campaign, will serve as co-chairmen of the committee. A booklet entitled *No Revival Without Prayer*, is now being prepared.

Full information concerning this great campaign may be received by sending your request to Christ for Everyone, 542 S. Dearborn St., Chicago 5, Ill.

Palermo brothers sing and play before capacity crowd in Bradley University fieldhouse, Peoria, Ill., during Heart of Illinois Gospel Crusade. At the right is Chicagoland Youth for Christ Band. Torrey Johnson was the speaker for the seventeen-day campaign.



NEWS of Conferences and Campaigns

Evangelists and other Christian workers reporting items for this department will please arrange to have copy reach the magazine not later than the 20th day of the second month preceding date of issue.

This department is intended for news in concise reports of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants nor can we promise to print them.

Reports should be definite. Include the name of church and pastor or sponsoring organization as well as city, state and dates of the meeting.

☆

THE turbulent city of Peoria, Ill., noted for its breweries, distilleries, scandal-involved university basketball team, and memorials to agnostic Bob Ingersoll, recently saw God move in with old-fashioned power as large numbers of penitent sinners made their way forward in response to the invitation to receive Jesus Christ as Lord and Saviour.

The nightly invitation was given by Dr. Torrey Johnson, famed Chicago preacher, throughout seventeen days of special meetings in the Peoria State Armory under the sponsorship of the Heart of Illinois Gospel Crusade. The services were supported by more than sixty churches in Peoria and other central Illinois communities, in addition to fourteen service organizations.

Burt Hedstrom, well-known evangelistic song leader, directed the 450-voice choir and also led the congregational singing.

Assisting Dr. Johnson also was the Claus Indian family, full-blooded Tuscarora-Mohawk Indians from the Six Nation Reservation near Brantford, Ont., Canada.

Mixing simple Bible stories with present-day tragic happenings, Dr. Johnson emphasized the need for more hell-fire preaching from our pulpits today. "If it takes this kind of preaching to get people off the road to hell and turn their feet toward heaven," he said, "then that's the kind of preacher I want to be."

Two messages of unusual interest were "Why High School Students Use Dope" and "Why College Basketball Players Accept Bribes."

Because of the wide-spread interest, two extra meetings were planned for the spacious Bradley University fieldhouse. Local churches in many instances dis-



Torrey Johnson greets Jim Herniger, co-captain of Bradley University football team and vice-president of Inter-Varsity Christian Fellowship.

missed their Sunday evening services to participate in the campaign.

Revival fires burned brightly in the southeastern area, during and following the big Greensboro, N.C., crusade with the Billy Graham evangelistic team, which closed November 25, two weeks after the scheduled closing date.

"God wonderfully blessed," reported Graham, "so that it was impossible to close the meetings on schedule. A powerful spirit of revival swept the entire area. Conversions were made on streets, in stores and offices. Business leaders and civic officials gave public testimonies."

Graham also stated that hundreds of university students made profession of faith in Christ, closing his report with, "We give all the glory and praise to our blessed Lord."

The average nightly attendance of 9,300 persons represented more than 10 per cent of Greensboro's population of 73,000.

Graham urges Christians everywhere to pray for the important city-wide meetings scheduled to open in Washington, D.C., on January 13, at the National Guard Armory. The campaign is booked through February 10.

Song leader Strat Shufelt, with Al Illick at the piano, gets Louisville, Ky., city-wide meetings off to a good start. Evangelist Eddie Martin reports many entire families saved. The meetings were sponsored by CBMC and Youth for Christ, plus several churches.



The city of Duluth, Minn., reports a great spiritual awakening November 4-18, under the "Judgment and repentance" preaching of Dr. Bob Cook, president of Youth for Christ International.

The Duluth Curling Club's spacious auditorium was the scene of this fruitful two-week campaign, sponsored by thirty-five co-operating churches. Converts included one entire family of eight, and another of six. Interest was shown in the formation of several high school Bible clubs, as a result of the crusade.

Augmenting the campaign were fifteen three-color billboards around the city and area with their telling message, "God Wants You." Campaign buttons and display cards were seen in all parts of the Arrowhead northland, and delegations came by bus from points as far away as 150 miles.

Teamed with Dr. Cook were Evon Hedley, of Brantford, Ont., Canada, associate evangelist; Clayton Booth, of Seattle, Wash., soloist and song leader; and Bob Haag, organist, from Des Moines, Iowa.

Frontier spots, such as Round Up, and Harlowton, Mont., have been the fields of service recently for evangelist Dr. Alvin O. Carlson, Bible teacher of Christ for America organization.

Dr. Carlson reports several souls finding Christ as Saviour and many Christians being revived in these campaigns, as well as others in North Dakota and Minnesota. He is former pastor of the First Presbyterian Church in Minneapolis.

"I have heard about meetings like this, but this is the first time I have seen them with my own eyes," reports Henry L. Schol, pastor of the First Congregational Church, Wyanet, Ill., following special services with the Edward VanderJagt evangelistic party October 16-28.

Three trustees, several Sunday school teachers, and a number of young married couples were reported saved.

Aaron Buhler, pastor of the Bethel Baptist Church, Harvey, N.D., reports great blessing following meetings with Evangelist and Mrs. Frank Harpell, November 4-18. Prior to this campaign, the Harpells reported a large number of first

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Kenny Joseph, TEAM missionary, preaching, through an interpreter, in a town near the Japanese "Alps." Each listener received a copy of the Gospel of John, through courtesy of the Pocket Testament League.

time decisions during special meetings in Rote, Pa.

Mr. and Mrs. Harpell were formerly connected with the New England Fellowship of Evangelists, and are now serving with the Evangelistic Association of New England.

Two men past 90 years of age and one 71 were among the large number of converts who recorded first-time decisions for Christ in the Williamsport, Pa., city-wide evangelistic campaign with Hyman Appelmann. Two of these men had not attended a religious service in more than forty years.

Thirty churches, together with CBMC, the Children's Bible Clubs, Gideons, and other religious organizations, sponsored the meetings. Harold Peterson, pastor of the Memorial Baptist Church, served as chairman.

The committee reported great blessing as a result of the twenty-one-day campaign.

Saginaw, Mich., was the site of a city-wide revival campaign recently featuring Dr. William Ward Ayer of New York, as the evangelist, and Vincent Cevera, of Greenville, S.C., as the song director.

Daytime meetings were held in the First Baptist Church, one of the forty co-operating churches, of which Dr. Johnson is pastor. Several local broadcasts were made.

The participating pastors reported a real spirit of revival among the church members, and a large group of converts, notably among the older people, took their stand for Christ.

Following these meetings, Dr. Ayer traveled to Minneapolis for special addresses to the students of Bethel College and Seminary, and the Northwestern Schools.

Following successful meetings during October in the Bluff Avenue Baptist Church, Indianapolis, Ind., where Albert Allee is pastor, Evangelist F. A. Wirth moved over to the Beulah Bible Church in Indianapolis for another series of special services.

Mr. Wirth reported several conversions at the Bluff Avenue Church, plus a

unique prayer chain which lasted twenty-four hours.

"Life began" for several who professed Christ as Saviour during the "Life Begins" evangelistic campaign held October 22-28 in the Kent City Baptist Church, Kent City, Mich. Dr. W. Wilbert Welch, pastor of Muskegon's Calvary Baptist Church, was the evangelist.

Impact of the campaign was felt by the entire community as 250 homes were visited by personal workers.

Gordon H. Roloff is pastor of the Kent City Baptist Church.

Evangelist Eddie Wagner and Song Leader James Stoutenborough conducted fruitful meetings in the Manchester, Iowa, First Baptist Church, September 25-October 7.

These were the first revival services to be held in the new building constructed recently by the Manchester congregation.

Pastor J. Fred Wolfe, of the Broad St. Baptist Church, Washington, Pa., also reports great blessing following special meetings with Wagner and Stoutenborough.

A number of decisions were recorded, including several first-time professions.

Greensboro, N.C.

November 5, 1951

Dear Dr. Culbertson:

As you probably know, we are planning a city-wide evangelistic campaign in Washington, D.C., beginning January 13, in National Guard Armory. We have the backing of many of the churches of the city. One of the most encouraging signs is the number of congressmen and senators that are actively working on behalf of the campaign.

In addition to our regular evening meetings, we are planning a very full specialized program; for example, pastors' workshops each week, parlor meetings in the various wealthy homes of the city, businessmen's luncheons at the Statler Hotel; we have several television spots daily, plus a number of television programs, and excellent support from all the newspapers of the city. We believe Washington can be touched.

We are desperately trying to unite the nation in a great prayer crusade. I sincerely believe that if Washington could have a great revival, it could happen to other cities, and it would give hope and encouragement to Christians around the world.

I would appreciate you constantly requesting prayer of the Moody Bible Institute. If we can get the students praying, that will mean more to us than anything else. In addition we are asking Miss Henrietta Mears, Dr. Louis Evans, Dr. W. A. Criswell, Mr. and Mrs. Louis Evans, Jr., and others to join our team for the Washington meetings which I have already mentioned. What we need now is the nation on its knees in prayer that God will send a sweeping revival to our capital city. I am certain that your heart beats with mine on this matter.

I feel strongly that world events are heading toward a climax in the near future. What we do for Christ, we must do quickly. We think of you often and remember you in prayer.

Cordially yours,
BILLY GRAHAM

Evangelist and Mrs. L. James Kindig, of Mattoon, Ill., recently conducted their seventh evangelistic campaign over a period of twenty-five years, in their home church, the First Baptist Church of Mattoon.

Remarkable results and capacity crowds were reported. Pastor Merris M. Dice commented that it was the most successful series of meetings ever held in the church.

The Kindigs also reported fruitful campaigns in the Bethel United Evangelical Church, Dixon, Ill.; Mission Covenant Church, Blue Island, Ill.; St. Paul United Evangelical Church, Columbus, Ohio; and the First Baptist Churches of Janesville, Wis., and Crawfordsville, Ind.

Howard K. Miller, pastor of the Brown Street Baptist Church, Alton, Ill., teamed up with Evangelist Bert Turner in special services October 21-November 4.

Pastor Miller, assisted by Song Leader Forrest Schickadanz, took charge the first week, and Mr. Turner the following week. Twenty members were received into the church on the final night, and sixteen were baptized.

Kenneth Dodson, pastor of the Glen Park Baptist Church, Gary, Ind., and Milton Dowden, pastor of the Mentone, Ind., First Baptist Church, exchanged pulpits for a week of special meetings in each church in October and November.

Several were reported to have been saved, and great numbers of dedications and rededications were recorded.

A total of thirty-one Baptist churches participated in the United Baptist Revival and Evangelistic Campaign recently in Binghamton, N.Y.

Dr. R. T. Ketcham, national representative of the GARB, served as evangelist and Bible teacher for the campaign, which was well attended.

Seventy persons united with the Emmanuel Baptist Church, Grenada, Miss., following a special twelve-day evangelistic effort in October. The evangelist was C. B. Cunningham, pastor of the Walnut Creek, Calif., Baptist Church.

Although organized in May of this year, the Emmanuel Baptist Church has already increased its membership from 21 to 350 members.

FUTURE ENGAGEMENTS

Charles Boren: Jan. 6-20, Coronada Baptist Church, Tucson, Ariz.; Jan. 27-Feb. 3, First Baptist Church, Wicox, Ariz.; Mar. 9-30, First Baptist Church, Shelby, Ohio.

Dr. Myron F. Boyd: Jan. 6-20, Christ for Elgin Campaign, Masonic Temple, Elgin, Ill.

Alfred O. Carlson: Jan. 2-20, county-wide crusade, Cavalier, N.D.; Feb. 3-17, Bonner's Ferry, Idaho; Mar. 1-9, Alberta, Canada; Mar. 10-16, Manhattan, Mont.; Mar. 18-23, Christ for America rallies in Minneapolis, St. Paul area; Mar. 30-Apr. 6, Rock County Crusade, Laverne, Minn.

John Carrara: Jan. 8-20, Lakewood Baptist, Lakewood, Colo.; Jan. 22-Feb. 3, Willow Glen Baptist Church, San Jose, Calif.; Feb. 5-17, Grace Baptist Church, Chico, Calif.; Feb. 19-Mar. 2, First Baptist Church, Walnut Creek, Calif.; Mar. 4-16, First Baptist Church, Ceres, Calif.; Mar. 18-30, Cedar Ave. Baptist Church, Fresno, Calif.

Ellen Crowell: Dec. 30-Jan. 6, Charlotte Gospel Church, Charlotte, Mich.; Jan. 8-20, First Baptist Church, Rives Junction, Mich.; Feb. 3-17, Calvary

Baptist Tabernacle, Compton, Calif.; Feb. 19-Mar. 2, Emmanuel Baptist Church, Mt. Vernon, Wash.; Mar. 9-23, Calvary Baptist Church, The Dalles, Ore.

Billy Graham: Jan. 13-Feb. 10, National Guard Armory, Washington, D.C.

R. I. Humbert: Jan. 11-13, First Brethren Church, Tracy, Calif.; Jan. 14-20, LaLoma Grace Brethren Church, Modesto, Calif.; Jan. 21-27, Compton Avenue Brethren Church, Los Angeles, Calif.; Jan. 28-Feb. 10, Brethren Church, Fillmore, Calif.; Feb. 19-24, Brethren Church, La Verne, Calif.

John J. Lanting: Feb. 3-10, Community Baptist Church, Gulfport, Fla.; Feb. 17-24, Pine Crest Baptist Church, St. Petersburg, Fla.; Mar. 2-9, First Baptist Church, New Port Richey, Fla.

Raymond O. Nelson: Jan. 6-20, Evangelical Menonite Church, Wauseon, Ohio; Jan. 22-Feb. 3, Evangelical U. B. Church, Tyrone, Pa.; Feb. 10-24, Evangelical U. B. Church, Vienna, W.Va.; Feb. 25-Mar. 9, Seventh Street Evangelical U. B. Church, Parkersburg, W.Va.; Mar. 10-23, First Evangelical U. B. Church, York, Pa.

Mr. and Mrs. Lester C. Place: Dec. 31-Jan. 6, Monterey Baptist Church, Beaver Dams, N.Y.; Jan. 8-13, Calvary Tabernacle, Vestal, N.Y.; Jan. 15-20, First Baptist Church, East Poestenkill, N.Y.; Jan. 22-27, First Baptist Church, Little Falls, N.Y.; Jan. 29-30, First Baptist Church, Brooktondale, N.Y.; Feb. 2, Youth for Christ, Holland, Mich.

MOODY EXTENSION STAFF

James R. Calhoun: Feb. 24-Mar. 9, Union Baptist Church, Kittanning, Pa.; Mar. 16-30, Trinity Evangelical United Brethren Church, New Kingstown, Pa.

Mr. and Mrs. Michael A. Guido: Jan. 20-Feb. 3, Madison Street Bible Church, Oak Park, Ill.; Mar. 2-16, Lorimer Memorial Baptist Church, Chicago, Ill.; Mar. 23-Apr. 6, First Baptist Church, Downers Grove, Ill.

A. H. Stewart: Jan. 6-13, People's Church, South Bend, Ind.

MOODY BIBLE CONFERENCES

Feb. 4-10, Founder's Week Conference, Moody Bible Institute, Chicago, Ill.; Feb. 10-Mar. 2, Sebring Bible Conference, Sebring, Fla.; Feb. 25-Mar. 2, Boca Raton Bible Conference, Boca Raton, Fla.



"IS HE A CHRISTIAN?"

I had spent an enjoyable two hours in beautiful Cherokee Park, Louisville, with my little daughter Judy and two of her friends, children of our neighbors.

As we walked across the park we came to the lifelike monument of Daniel Boone, with his ready rifle. This reminded Judy of a friend of our family who was a soldier in World War II, and who is critically ill in a veterans' hospital as the result of a head wound sustained in the battle of Saipan.

Tommy, ten, was deeply interested. He asked me about the piece of shrapnel that the surgeons have never been able to remove from the brain of the soldier. In what part of the brain is it? How does it affect the man?

Suddenly, as the real plight of the soldier dawned upon Tommy, he turned to me in grave anxiety: "Is he a Christian?"

It was like an arrow piercing my heart. No, my soldier friend is not a Christian. His parents are. His sister is. His own name has been on a church roll for years. But he tells me with bitter tears that he has never known the saving power of Christ in his life.

I noted the sadness that engulfed Tommy. Somehow I feel that from now on my veteran friend is on another prayer list. And who knows but that Tommy's prayers may be the deciding factor in the destiny of my dear friend.

—Erwin L. McDonald

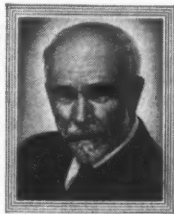
Not how little harm, but how much good we can do, should be our main concern as we make our way along the trail of life (Gal. 6:10).

—C. Norman Bartlett

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Three Problems from a Missionary's Letter

2 of 94 Chung San Peh Lu
Taipeh, Formosa
October 5, 1951

DEAR Unseen Friends:
I thought I couldn't write to you this month, for in one short week three appalling problems struck me and left me reeling, as far as courage and morale were concerned.

I asked someone, "Would you dare to tell people, when you write home, of the actual problems? Wouldn't they want to hear only of successes?"

However, after awhile I decided to tell you, because God in His wonderful way had unraveled some of my tangled threads.

The first problem was the child of leper parents.

There is a fine Christian couple in the government leprosy colony. The man is a deacon. He is the one who had an old trombone, and when I would come to try to call the lepers together with my accordion, he would bring out his trombone and help me. I believe the only hymn he could play was "Down at the cross, where my Saviour died."

One time when I came he did not bring out the trombone. I asked him about it. He looked down at his hands and then showed them to me. The fingers

had changed so that he could never play again.

He only said, "I can't play any more." My eyes misted and I couldn't answer him. But it haunted me, until I remembered the last sentence of the hymn he knew. It is, "Glory to His name." I knew that must have been the last thing he played before he set his trombone aside forever.

I thought, "There are people even at home who have had a less glorious end. But this man, Keh Chip-su, was a man everyone in the colony loved and respected.

When his wife had a baby, they bravely decided to give it up. If a leper's baby is taken away at once it will not have leprosy. But it is a sacrifice for the parents to give up their child forever, even if they know it is the child's only chance to escape a living death.

The baby was taken to an orphanage. This year she was three years old, and adorable. Then one day she was stolen from the orphanage.

People came to me with the news and told me of the distracted parents. "The mother is crying day and night," they said. The parents could not leave the colony to search for the child. It was the responsibility of people in the outside world to find her.

Usually if a girl child is stolen it is for an evil purpose. Someone means to rear the child and later sell her into a bad life.

I prayed about it and tried to think what to do. All day, while I did other things, an undercurrent of thought struggled with the problem, and at night my dreams were filled with thoughts of the lepers' child.

My second problem was a theologian. He tried to commit suicide.

He came from a poor family, which was also violently antichristian. Against much opposition he came to the theological college and took the examination and passed. When the students gave their reports of the summer's work, it was said that out of fifty-six students his was the most thrilling report.

But when he went to the hospital for his physical examination, the doctor said, "You have tuberculosis. You should not be studying at all, nor even be in school." His hopes, which had seemed so bright in spite of all obstacles, crashed.

The following day he was on his way to a church assignment when depression overcame him, and he stayed on the train until he reached the seashore. From then on, the picture of what happened is slightly confused.

For thirty hours he struggled against the temptation to destroy himself. He threw himself into the sea finally, but a wave brought him back. He tried to jump into a tunnel when the train was coming, but someone held him back. He turned to see who it was, but saw no one, yet he was held back.

He came back to the college, spent and subdued. "God kept me from it," he said honestly. "I wasn't victor. It was God."

I happened onto the third problem by accident.

A missionary from Japan was a guest in my house, and he wanted to see the blind school. So I took him there.

In the days of the Japanese it had been well run, and for the most part it had Christian teachers. This time I found a story of woe and over fifty sad-faced little children. They did not have even enough writing instruments for the school, and I was told there is no printing press on the island with which to print the Braille textbooks.

Let me tell you a story or two of the blind in Formosa.

In a village at the foot of the mountains down near the sea, there were quartered some blind soldiers. They lived in the total darkness of their blindness, trying with what courage they could muster to overcome the difficulties of getting adjusted to their physical life by feeling instead of seeing, trying also to overcome the feeling of terrible aloneness and depression within their souls.

Among them was one man who could



Little Faces

"I wonder, O I wonder where the little faces go,
That come and smile and stay awhile, and pass like flakes of snow—
The dear, wee baby faces that the world has never known,
But mothers hide, so tender-eyed, deep in their hearts alone.

"I love to think that somewhere, in the country we call heaven,
The land most fair of everywhere will unto them be given;
A land of little faces—very little, very fair—
And everyone shall know her own and cleave unto it there."

—Author unknown

see a little. Somewhere, somehow he heard the gospel and believed in a God who loved him, in a Saviour who could save him. Every Sunday he led seven blind soldiers to church. He led the way and they followed him, each one placing his hands on the shoulders of the man in front of him.

During the week he preached to them. He found someone to read the Bible to him, and he memorized it as it was read. He knew the first nine chapters of Matthew by heart. From what he knew he would preach to his blind companions.

However, during this summer he suddenly died. One of his blind companions found his way to the church. "Now who will lead us?" was his anguished cry.

God heard the cry, and now they have found someone with one eye who will continue to lead the seven to church.

In the school for the blind in Taipeh, there was a woman who was known as the "mother of the blind." She was blind herself, but for thirty-six years she had taught in this school. She was a lovely, unselfish Christian soul who took a deep interest in each person who came to the school. She taught them many things besides those contained in the curriculum. Among the blind in Formosa she was the most beloved person and the greatest influence for good.

Just a week ago she suddenly died. When I visited the school after her death, I saw the effect on the students. Blind people do not guard their expressions, for they have no idea how instantly their faces express the thoughts of their hearts.

It was as though all their faces had been washed in sorrow, and it was unbearable to see the lonesome look they wore. "Who will lead us now?" was their unspoken cry.

But I want to tell you—

How marvelously God moved to help us.

It was time to go to the leprosy colony again for our monthly visit. This time I had cookies for a treat for them, and used bright Christmas cards to make them happy. I was also taking a master workman along to estimate how much whitewash we would need for the walls, and to instruct the lepers how to mix it and put it on. But I dreaded facing the parents with their child still lost!

However, when I reached the colony I was met with the glad news, "God has answered our prayers; the child has been found!" The Christians in the colony had had a picture of the child put in a newspaper, saying, "This child who has been taken is a leper's child. Bring her back." The people who had taken her hastily brought her back. They did not want a leper's child.

We still need a place to put the lepers' children. At the colony this time, a mother with her six-month-old babe in her arms came to us crying for a place of refuge for it. If it is left in the colony it is doomed. But there is no place for such babies in Formosa. Even the orphanage will not take them in now. It is an "unwanted baby" as far as the world is concerned. When the mother stands before you with tears raining down her face, her babe offered to you, what can you say?

God has provided for the theologian in trouble, too. On the far east coast there

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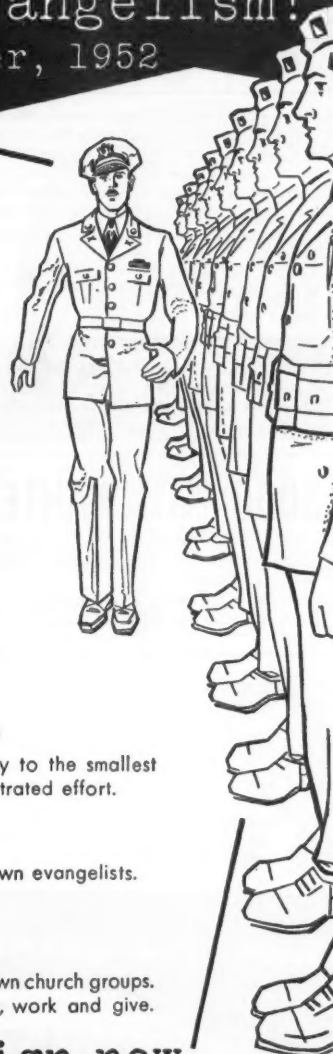
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PRESENTS

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He can manage that store, working three hours a day at light work for his living. Meantime he will be under the careful supervision of the American doctor there, Dr. Engle. The climate is good, far better than any other place in the island, for it is near the sea. I think the lad is precious material for the building of the kingdom, so we will take good care of him for his sake and the Lord's.

But the problem of the blind still awaits solution.

Often when in America I have seen a beautiful sight. On a busy street corner traffic is suddenly stilled. Then someone, perhaps a policeman or some passerby, gently guides a blind person across the street. A hush of pity, forbearance, tenderness sweeps over the waiting crowd as if some finer nature in each person responds to the need of the helpless one. It is as if unseen angels nearby stilled the tempo of life for a few moments, that one who is blind may be led safely.

In Formosa today there are more than ten thousand blind people. Most of them know how to read Braille. But since the war there has been no printing press to print things for them to read.

They live in the darkness of inbred thoughts as well as in the darkness of their blinded eyes. "Who will lead us now?" is their unspoken cry to us. They are the helpless waiting to be led.

—LILLIAN R. DICKSON

From the Fields

FORMOSA: The Oriental Missionary Society is opening a new Bible seminary in Taichung, Formosa. Five missionaries have sailed from San Francisco to become members of the staff in this new school. Rev. E. L. Kilbourne writes that already more applications have been received for the first class than can be accommodated in the present quarters. Evangelical missionaries throughout the island have promised full co-operation in this new venture and are sending their young people for training.

BURMA: The supreme court of Burma is reported to have acquitted Dr. Gordon Seagrave, former American Baptist missionary and author of the book *Burma Surgeon*, of the charges of treason and giving help and comfort to the enemy. This apparently clears the way for Dr. Seagrave to return to his medical work in behalf of the people of Burma at the hospital in Namkham.

INDOCHINA: Missionaries in this area appear to be more optimistic about the future than at any time in the past year. One of them writes, "There was a day last year when all the newspapers reported that it was only a question of days or weeks until Communism might sweep the country. That day happened to be the day of the missionaries' weekly prayer meeting. The burden on all our hearts was that Satan's forces would be held back and that the country would be kept open to the gospel. God answered prayer. The very next day the newspapers reported improved conditions, and they

have been improving ever since."

IVORY COAST: Missionaries of the Conservative Baptist Mission report a fetish revival movement which has come sweeping down into their area from the Sudan. They say: "It has been months inching down, touching town after town, and sending rumors ahead. These exciting rumors made the first impact. Then the long-awaited day arrived when someone from somewhere (we could not find out who) erected a hut and installed a fetish inside the hut. Outside the hut were dug three holes in a triangular form, and it is reported that water mysteriously filled the holes. Two fetish men were stationed at the door of the hut. The revival was on!"

"People began to rush there, for it was reported that the fetish god speaks to the men at the door. Those who come drink a cocktail of the water from the three holes, and great healings are claimed. I inquired about the healings and commented that I had seen lame people go and return lame. I was assured that the healings were real, but not all were instantaneous, and that surely healing would come gradually.

"Along our road, for days and days, we have seen thousands of people pass daily. More people have passed here than we ever realized were in our immediate area. The police here state that not less than five thousand persons a day for several weeks have come. The guards at the hut are reported to take in from one to two gunny sacks full of paper money each day.

"One of the strange things is that the fetish has warned those who drink the water from the three holes not to enter into a dispute with anyone, and to obey their head and chief. The chiefs who have had trouble among their many wives have all sent their harems!"

I would like to mention here the very extraordinary circumstances attending one of the students. About a year ago you may recall reading in the newspapers of a Communist riot in southern Korea, when many thousands were killed. One young Communist boldly shot down two outstanding Christian students because they dared confess they were believers. They were sons of a well-known pastor in Korea. The Communists were defeated and the murderer of these two boys was up for trial. He was sentenced to death.

The father of these two sons was present at the trial, and when the sentence was pronounced, he immediately began to plead on behalf of the murderer, saying, "My two sons are dead and are now safe in heaven, but if this young man dies, he will go to hell." The judge was deeply moved, as was also the murderer. He was acquitted and the Korean pastor soon after adopted him as his son.

This Communist and murderer has been a student in our Bible institute during the past term. The strong desire and prayer of the father is, that he may become a flaming evangelist like the apostle Paul. Such a demonstration of the grace of God is almost without parallel.

—From a missionary letter
by Marjorie L. Hanson

Moody Monthly



FEBRUARY 10—MARCH 2

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ANSWERING YOUR

Questions

NATHAN J. STONE

THE WATER INTO WINE

Can you tell me why Jesus turned the water into wine at the wedding feast in John 2?—Mrs. G. A., Chicago, Ill.

The fact that the apostle John records this miracle at all is of significance, since he obviously made a choice of the miracles he recorded for a special purpose. It is further significant since John alone of the four Gospel writers mentions it, and the apostle concludes the story with the remarkable statement: "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him" (v. 11).

Perhaps all of the miracles recorded in the Gospel According to John may be understood in the light of the Lord's own words in 1:17: "For the law was given by Moses, but grace and truth came by Jesus Christ." The grace, and the glory too, of the Lord Jesus Christ are manifested chiefly in His great sacrificial and redeeming love in His death upon the cross for us. It is therefore most appropriate and significant that the two elements by which we remember that death and which represent His blood and His body, namely, wine and bread, should have been the elements used in the two very early miracles of His public ministry.

This marked from the very beginning the purpose for which the Son of God descended from heaven (John 3:13), to become Son of Man for the redemption of men. Of the wine He said: "This is my blood of the new covenant, which is poured out for many unto remission of sins" (Matt. 26:28, A.S.V.). And of the bread (which He had multiplied in the great miracle of the loaves in John 6, and which He had spoken of as His flesh which He would give) He said, "This is my body."

From the very beginning, then, He was looking forward to giving up His life, the life which is in the blood. And because wine was so common that it frequently accompanied every meal, and particularly the joyous occasion of a wedding feast, it was a symbolic setting forth and reminder of the purpose for which He had come.

Questions for answer in this department should be stated as clearly and briefly as possible and mailed to Answering Your Questions, MOODY MONTHLY, 820 N. LaSalle St., Chicago 10, Ill. Initials only will be printed with questions, but be sure to include your full name and address with your letter, since anonymous inquiries cannot be answered.

TOTAL DEPRAVITY

What is the meaning of the term "total depravity"? I have heard it explained that there is absolutely nothing that is good in man.—M. K., Evergreen Park, Ill.

The term "total depravity" does not mean that man is incapable of any sort of good, although it is most certainly true that as he is influenced by good round about him and imitates it, any personal goodness of his own is not apart from God. That is, he owes it to God.

As a doctrine it refers to the sinful nature of unregenerate man, a sinful nature which taints with its imperfection and therefore renders unacceptable to God the best works of which man is capable. They are totally unable to save him.

It means that man is "totally" affected by sin in every part of his nature and capacities: in his emotions, understanding and will; in body, mind, and soul. He is therefore alienated from God (Eph. 4:18), and cannot of himself understand the things of God (I Cor. 2:14). He is totally unable to accomplish his own salvation or in any way to achieve it. The initiative lies with God. Ephesians 2:1 declares in this respect: "You hath he quickened who were dead in trespasses and sins" (italics ours), and the rest of the chapter shows that salvation is only and entirely the mercy and work of God, to be followed, as evidence of it, by good works on man's part.

THE GOSPEL AND THE LORD'S COMING

Should not the gospel be preached in all the world and to every creature before the Lord comes for His saints? Matthew 24:14 seems to indicate that this preaching of the gospel in all the world marks the end of this dispensation with the coming of the Lord in glory with His saints.—A. C. L., New York

Matthew 24:14, while taking in the destruction of the temple in A.D. 70 as a near event, refers also to the course of this entire dispensation, culminating with the judgment of the Day of the Lord, of which the judgment of the destruction of the temple was typical and a foreshadowing.

So also the tribulations of those days were only the beginnings of those tribulations, especially for the Jewish nation, which have been going on ever since, and

which find their climax in this future "day."

But it was true in a measure that even before the destruction of the temple by Titus, the gospel was already "in all the world." This is the way the apostle Paul spoke of it in Colossians 1:5, 6. Today again we may say that the gospel has practically gone out into all the world, although not to every individual or even tribe.

Matthew 24:14, however, refers particularly to the time when a repentant Israel, reconciled to Christ, will have been the messengers of the gospel to all the world in the fullest sense. This verse speaks about a witness to all the "nations," which would appear to be the nations as such rather than "a people for His name" out of all the nations according to Acts 15:14, which represents the Church. Acts 15:16, 17, then, agrees with this understanding of Matthew 24:14, as a witness to the nations by a restored Israel. This should be understood also in the light of Daniel 12.

It is our view that the Church will not be present on the earth at this time or through this period of tribulation and judgment, which closes with the Lord's return in glory with His saints.

♦ ♦ ♦

THE HOLY SPIRIT

A friend of mine insists that the Godhead consists of only two persons, the Father and the Son, but not the Holy Spirit also as a person. He states that Paul never mentions a third person. Can you help in this matter? Is it correct to translate Romans 8:27: "And he that searcheth the hearts knoweth what is in the mind of the Spirit, because he maketh intercession for the saints according to the will of God"?—H. J. K., Florida

It is difficult to suppose that a person who makes such a sweeping statement about the apostle Paul cannot have seen II Corinthians 13:14, which reads, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen." One would be at a loss to know what else the Holy Ghost could be in this verse but a person and distinct from God the Father and God the Son.

The Holy Spirit is distinguished from Christ in Philipians 2:1. The passages in John 14, 17 which mention the Holy Spirit distinguish Him from the Father. In 14:26 the Comforter, who is the Holy Ghost, is distinct from the Father as well as from Christ. How else could the Father send the Comforter? In 15:26 the Comforter is said to proceed from the Father; and in 16:7 the Lord Jesus said that He also would send the Comforter, and that the Comforter would not come if He did not first go away.

As for the argument that the word "Spirit" in the Greek is neuter in gender and should therefore be translated "it" and not "He," the gender is irrelevant. The word for spirit in the Old Testament is feminine in gender for that matter, but is none the less the Spirit and Holy Spirit. Besides, the "Comforter," who is the Holy Ghost in John 14:26, is masculine in gender. How could one have "communion" (II Cor. 13:14) or "fellowship" (Phil. 2:1) with an "it"? How could an "it" dwell in us (John 14:16,17) or teach

Moody Monthly

or remind us (14:26) or reprove the world of sin, of righteousness, and of judgment (16:8-11)? How could an "it" make intercession? We are therefore fully justified in rendering "He" after "the Spirit" in Romans 8:27. Indeed we regard it as wrong to do otherwise.

The Teaching Ministry of The Church

[Continued from page 311]

upon it in his epistle.

The goal of Christian teaching is nowhere stated more crisply and yet more completely than in Colossians 1:28: "to present every man fully matured in Christ." Christian instruction is not for a favored few, but for all believers. All the sheep must be fed. Its grand objective is spiritual manhood (cf. Eph. 4:13). Its content must be the Word of God, which alone has the necessary properties to induce the desired growth (I Pet. 2:2). The joy of the Christian teacher is complete when he sees his hearers established in the faith and abounding therein with thanksgiving (Col. 2:7).

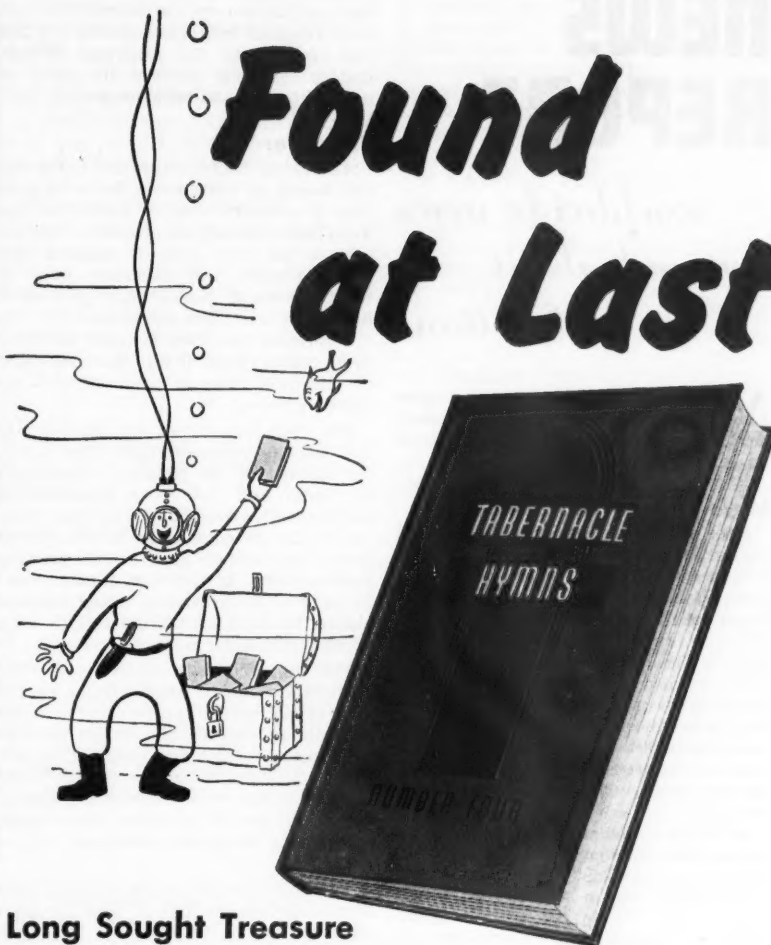
A final observation should be made. The division into preaching and teaching does not limit the death and resurrection of Christ to preaching as opposed to teaching. This is abundantly clear from Romans 6 and many other passages. These central verities of the faith are of cardinal importance for Christian living, just as they are essential for entrance into Christian life. Even in glory, praise and worship will be offered to the Lamb who has been slain and is alive for evermore.

Dr. Harrison continues his series next month writing on "The Importance of Teaching."



January, 1952

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NEWS REPORT

worldwide news for and about christians

MORE and more, churches and other religious groups are using modern media of mass communication to reach more people.

Move Toward Mass Media

Most evangelical Christians who listen regularly to network gospel broadcasts, who see Christian films and possibly gospel telecasts as well, are somewhat aware of this trend. But the Associated Press in a recent survey has charted some of the landmarks along the way.

The survey notes that church groups generally have turned to trained craftsmen to produce radio and TV programs, many have set up or expanded public relations departments and many have increased their lineage of newspaper advertising.

In TV, for example, the amount spent by so-called religious groups for networks telecast has jumped from \$31,000 in 1949 to \$271,000 in 1950 to \$402,000 for the first half of 1951. These figures, the survey points out, do not include a \$750,000 fund set up late last fall by the Lutheran Church (Missouri Synod) for a series of half-hour TV shows.

Production of films and other visual aids is likewise growing by leaps and bounds.

In radio, where religious broadcasters, according to one network official, "have lagged twenty years behind," the survey notes that religious broadcasting has "branched out from sermons and music to narratives, dramas, commentaries, question and answer programs, and

documentaries." It also points out the marked increase in the number of network religious broadcasts during the last two years since the American Broadcasting Company reversed its policy of not selling time to religious groups.

Ethics for TV

Also in the field of radio and television, two facets of the current move to provide a stringent code of ethics for the Television industry are of special interest.

First, the new code, if adopted and made effective, will eliminate many of the breaches of decency and good taste in present television programs.

Second, if the code is made effective in its present form, it will discourage sale of television time to churches and religious groups.

The code in question was drafted late last fall by seventy delegates from member stations of the National Association of Radio and Television Broadcasters and representatives of two television networks. On its completion it was placed before the association's board pending final approval. If approved, stations conforming to its provisions would be permitted to show an official seal in connection with their telecasts.

The proposed code—which is the industry's attempt to stem criticism on the part of the public and forestall possible government supervision—forbids profanity, obscenity, smut and vulgarity. In addition, it attempts to control portrayal of such things as divorce, drunkenness, gambling, use of narcotics and crime. Advertising standards are also set out in detail.

The provision concerning religious programs opposes the sale of time for such telecasts, not the granting of free time for these purposes. In practice, however, refusal to sell time to gospel telecasters would probably limit availabilities for such programs. It should be noted, however, that this provision of the code is a recommendation only, which would not necessarily be adopted by the entire industry.

For Youthful Viewers

Meanwhile a new gospel telecast is being launched in the Chicago area with a particular view to reaching young peo-

ple. Titled "Pattern for Living," the program is produced on Saturday afternoons from 5:00 to 5:30 over WBKB.

Featuring an informal club house setting, the program will make use of high school students with emphasis on teenage small talk and interviews with outstanding Christian personalities. Christian high school students will also be utilized in follow-up work with children and young people who accept the salvation message, assisting them in finding places in Sunday schools and churches.

It is expected that the telecast will have its most telling effect in thousands of the poorer homes of the Chicago area. Recent surveys are said to have shown that most of the television sets sold in the area have been bought by those in the lower income bracket.

Case for a Solomon

The U.S. Supreme Court is accustomed to receiving unusual cases. Now it is being asked to untangle the knotty problem of whether a lower court has the right to determine the custody of a child "solely on the basis of the religion into which it was baptized."

The issues, as reported in *Time*, revolve about Jandrya Southern and her two daughters, Diane, eight, and Linda, seven. Mrs. Southern is a Catholic. Following her separation from her husband, a Protestant, in 1947, she placed her children in a Jewish foster home. For some reason she declared that she and her children were Jews.

A year ago Mrs. Southern announced that the two children had actually been baptized in the Roman Catholic Church and asked that they be returned to her. This the New York children's court refused to do on the grounds that Diane and Linda had for the first time found happiness where they were, that they did not remember being anything but Jewish and that Mrs. Southern was unfit to have their custody.

On appeal a higher court reversed the children's court ruling and ordered the children moved to a Catholic home. Mrs. Southern confused the matter still further by telling the Jewish agency on the one hand that she was willing to have the children remain where they were, and on the other by authorizing an attorney to see that the children were transferred to the Catholic home.

Out of the tangle has emerged the appeal to the U.S. Supreme Court filed by the Jewish agency. It contends that the lower court's decision violates the principle of separation of church and state by determining the custody of the child "not with reference to its welfare, but solely on the basis of the religion into which it was baptized." This, the appeal contends, gives "legal sanction to baptism."

Freedom on Trial

In Canada freedom of worship has again been challenged, this time in Montreal where police recently broke up a Sunday open-air meeting and in another action arrested a rabbi for conducting a worship service in his home without a permit.

In connection with the open-air meeting, Emile Lassegues, pastor of the Cen-



tral French Pentecostal Church, pleaded not guilty to charges of unlawful assembly, and failure to obey police orders to move when officers arrived at the meeting held in the center of the city. He declared that the meetings had been held regularly without interruption since 1941.

The rabbi was convicted under a new bylaw which states that "no lot or piece of land shall be used for purposes of worship, education or teaching without special permission from the Executive Committee."

Meanwhile all six remaining charges of seditious libel against the Jehovah's Witness sect of Montreal have been dismissed. The charges arose through distribution of a Jehovah's Witness pamphlet entitled, *Quebec's Burning Hate of God, Christ and Freedom is the Shame of All Canada*. In dismissing the charges the judge ruled that "there is no possible incitement to violence in this pamphlet."

Pilgrimage of Protest

Pastors and laymen from the various states of the Union are expected to gather in Washington, D.C., January 24, making a Protestant pilgrimage to present grievances to the President and to Congress.

The call for such a pilgrimage "in the spirit of the Covenanters and Gray Friars of old" was issued at the tenth annual convention of the American Council of Christian Churches in Gary, Ind. Particular reference was made to President Truman's proposal to send an ambassador to the Vatican.

Preliminary plans call for visits by delegations to their respective senators, the sending of a delegation to the President and a convocation in Constitution Hall.

Record for CBMC

Christian Business Men's Committee International is beginning another year under the leadership of Arnold Grunigen, Jr., of San Francisco, following the organization's fourteenth annual convention in Toledo, Ohio.



Grunigen

In addition to re-electing Mr. Grunigen, as international chairman, and Don F. McKechnie of Ottawa, Canada, secretary-treasurer, Donald MacDonald was renamed executive secretary.

Directors elected to replace retiring members of the board were James A. Baillie, Buffalo, N.Y., wholesale lumber merchant who was re-elected to the board, and Ralph K. Barker, San Diego, Calif., contractor and builder; Julian DeRock, Portland, Ore., automobile distributor, and Carl A. Gunderson, Chicago, Ill., builder, all of whom were named board members for the first time.

This year's convention was the largest in the history of the organization, which now numbers nearly 250 branches. Thirty-four new committees were affiliated with the international group last year.

Next year's convention is to be held in Atlantic City, N.J., October 15-19, while Chicago was selected as host city in 1953.

For Foreign Missions

A \$34,577 foreign missionary program is in view for 1952 at the Colonial Hills Baptist Church in Atlanta, Ga. The amount—more than double last year's figure—was recently pledged at the church's annual Bible and missionary conference.

Three years ago the church had three missionaries in the field. Today it is providing full or partial support for thirty-one missionaries, and anticipates increasing the number to more than forty before its next missionary conference. The pastor, Paul R. Van Gorder, recently returned from two months in Japan and Formosa, where he assisted in the work of the Pocket Testament League.

From Overseas

Word from Youth for Christ International this month tells of God's undertaking in three foreign countries.

In Brisbane, Australia, sudden illness of members of a theatrical cast unexpectedly opened the great Cremorne theater for use in a city-wide evangelistic crusade. Services were conducted by Jack Cochrane, Detroit, Mich., evangelist, and trumpeter Art Brown.

During the two-week crusade entire families came to Christ. Among those professing conversion were a Hungarian soldier who had escaped from a Russian concentration camp, Queensland's top basketball player, several soldiers and a man who had been a drunkard for twenty-two years.

In Japan four Youth for Christ teams report more than 2,200 seekers, professing a desire to know Christ as Saviour, during two months of gospel work in various Japanese cities and towns. In each place follow-up classes for the converts were established. At one rally the young Japanese interpreter became convicted of his sin and professed Christ as Saviour before the meeting ended.

"We do not call all who come forward at a service 'converts,'" David E. Morken, Japan Youth for Christ leader, explains. "They are 'seekers' and only after they have spent time in follow-up Bible classes and made it clear they know Christ as Saviour do they join churches."

Encouraging word also comes from Portugal where some 2,000 professions of faith in Christ are indicated, according to reports of the Youth for Christ Million Souls Crusade in that country.

Educators' Problem

What should be the role of the public school in the field of religion?

Some answer to this question should be forthcoming late next year from the committee on religion and education of the American Council on Education, now engaged in a survey of university people, superintendents of schools and officials of state departments of education. Religious leaders are also to be contacted in the survey, which is being conducted by Dr. Clarence Linton, under a \$31,000 Rockefeller foundation grant.

From the inquiry the committee hopes to determine what further studies should be made and what possible test projects should be set up. Opinions expressed so far indicate agreement that the role of religion needs to be clarified, but there is great difference of opinion about what the schools should do.

For Christian Education

Boston's Park Street Church is distributing a total of \$22,800 among Christian educational institutions following its recent third annual Christian education conference.

The amount, which was \$10,000 more than the conference offering of a year ago, was raised in a single day. Twenty-two Christian colleges, Bible institutes and preparatory schools represented at the conference will share in the funds thus provided. Dr. Harold J. Ockenga is pastor of the church, which is also known for its missionary conferences.

Course for Chaplains

A new seminary course for men considering entrance into the chaplaincy of the armed forces is being taught this term at Fuller Theological Seminary, Pasadena, Calif.

The course, which is designed to prepare men for the special problems faced by chaplains, will be under the supervision of Dr. William Sanford LaSor, professor of Old Testament at the seminary, and a reserve chaplain in the U.S. Navy. Army and Air Force chaplains will be called in to present the work of those branches of service, and line officers and medical officers will present the chaplain's work from the viewpoint of non-chaplains.

While on active duty, Chaplain LaSor served as Protestant chaplain for about 2,000 military men of all branches of service in China, traveling nearly 10,000 miles in western and northwestern China to visit camps in which American and Chinese personnel were located.

The Practical Approach

A reaction to one facet of proposed federal civil rights legislation has come from a Sunday school class of the First Baptist Church in Greenville, S.C. On the premise that "the answer to racial problems is purely personal, not legislative," the Ives class at the church has awarded a scholarship to a Negro youth for study at the American Baptist Theological Seminary, Nashville, Tenn.

Recipient of the \$500 dollar scholarship is twenty-two year old Grady H. Donald, a graduate of Benedict College, Columbia, S.C. Without the aid extended by the Sunday school class, Donald would have been unable to attend school.

The project was begun by the class after discovering that only 500 young Negro ministerial students graduated from American schools last year.

Press and Writers

O. K. Armstrong, U.S. congressman from Missouri and staff writer for *Reader's Digest*, will be the featured speaker at the annual convention of the Evangelical Press Association in Chicago, January 22-24. The convention, which will

[Continued on page 362]

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Rev. Jacob Peltz

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IN THE NAME OF JESUS

THE Authorized Version of Philipians 2:9, 10, reports the Greek text as follows: "Wherefore God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow."

Bishop Lightfoot in his *Epistle to the Philippians* says, "The rendering τὸ ὄνομα (the name), for which the Received Text has ὄνομα (a name) without the article, is unquestionably correct, both as having the support of the oldest MSS., and as giving a much fuller meaning."

At our Lord's exaltation, God the Father gave Him the name which is above every name. That name was not "Jesus," the name given Him at His birth at Bethlehem.

Lightfoot says: "We should probably look to a very common Hebrew sense of 'name,' not meaning a definite appellation, but denoting office, rank, dignity. In this case the use of the 'name of God' in the Old Testament to denote the divine presence or the divine majesty, more especially as the object of adoration and praise, will suggest the true meaning: since the context dwells on the honor and worship henceforth offered to Him on whom 'the name' has been conferred."

The expression "the name," in its content of meaning, includes everything that God is in His being, His glory, majesty, power, righteousness, holiness, etc. All this was conferred upon the Lord Jesus as the Son of Man at His exaltation. In His humanity, He lost all this which He in His deity possessed before the incarnation, although He still possessed it in His deity in His incarnation. Consequent upon His humiliation and in view of it, there was placed upon the shoulders of a Man, all the attributes and prerogatives of Deity. This is what Lucifer sought when he fell. Thus universal worship will be accorded our Lord as the God-Man who, while possessing all that is implied in the name by virtue of His possession of deity, also possesses the same as having been conferred upon Him in His humanity.

Our Lord undoubtedly had the same Hebrew usage in mind when He said, "Whatsoever ye shall ask the Father in my name, he will give it you" (John 16: 23). He instructs us to pray in His name. But that name again is not "Jesus." The Greek has it, "in the name of Me," that is, "in the name which I possess."

Praying in the name of Jesus means to ask God the Father to answer in view of what Jesus is in His matchless person, very God of very God, the God-Man, upon whose shoulders as the Son of Man rests all the rank, dignity, and majesty of Deity. That is the endorsement we place upon the petitions we present at the Bank of Heaven.

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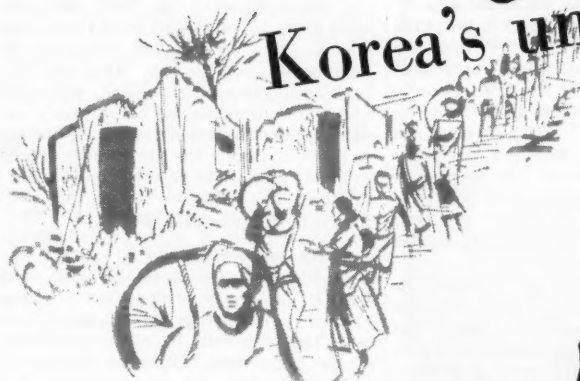
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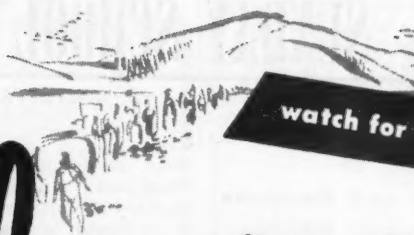
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January 20

Discipleship and Business

Matthew 9:9; Luke 5:27-39

MEMORY SELECTION: *They that are in health have no need of a physician; but they that are sick. I am not come to call the righteous but sinners to repentance.*—Luke 5:31, 32, A.S.V.

There is no question that it is possible to serve the Lord in the regular occupations of life. In fact, wherever one works he should be there because he believes it is God's will for his life. If he does not have that consciousness, he had better seek the will of God and act accordingly. Of course it is of wonderful significance when the Lord in grace calls anyone to labor in what we ordinarily call full-time Christian service.

In this lesson it is interesting to note that the Lord called a man from the usual pursuits of business. It will be remembered that his occupation was not well thought of. The Jews looked upon the publicans as traitors to their own nation and as friends to the imperial authority of Rome. Not only so, but many of these publicans were unjust in the taxation which they demanded, and so they attained a very unsavory reputation. However, these considerations did not keep our Lord from stopping at the receipt of customs and calling the man we know as Matthew.

I. The Lord's Call (Matt. 9:9; Luke 5:27, 28)

The call of Matthew is given in two Gospels. In Matthew's account his name is specifically cited as Matthew, while Luke gives it as Levi. Probably Levi was his name prior to his following the Lord.

Here again we see the grace of the Lord Jesus in turning to this man of unsavory reputation in order to call him to the privileges of discipleship. Thank God, the Lord can reach any individual, whatever his occupation or spiritual status or social position. The only requirement on our part is willingness to respond to what He asks. The Lord found in Matthew a willing disciple. Called from his disreputable profession, Matthew leaves the tollhouse, the place of taxation, and follows the Lord Jesus.

Notice the order of the words in Luke 5:28: "Follow me. And he forsook all, and rose up and followed him." The record says he forsook all before it says he rose up and followed the Lord. In other words, there was a decision of mind and heart. Matthew's willingness to leave the whole unsavory, though lucrative, business was indicated by his forsaking it all even before he ever stood to his feet to follow the Saviour. This reminds us of the demand of repentance in Acts 20:21: "repentance toward God and faith toward our Lord Jesus Christ." As you

know, repentance signifies a change of mind, and it is precisely that which was involved in Matthew's action of forsaking all, followed by his arising and going with the Lord Jesus.

II. The Lord's Explanation (Luke 5:29-32)

There is something very refreshing and stimulating in the fact that Matthew wanted all his business companions to know of his decision. To establish the fact that he was now following the Saviour, Matthew made a great feast, to which he invited a "multitude of publicans and of others" (v. 29). In his narrative Matthew makes it clear that the Pharisees were on the outside looking in, for he says, "when the Pharisees saw it" (Matt. 9:11). These separatists and men who had the privilege of writing the Scriptures (the scribes) murmured against the disciples of the Lord, observing, "Why do ye eat and drink with the publicans and sinners?" They were not concerned at all that Matthew was turning to follow the Saviour and thus walk in paths of righteousness. All that concerned them was the fact that the Lord was in a place they thought He should not be.

Our Lord then gives the explanation as to His presence there: "They that are in health have no need of a physician; but they that are sick. I came not to call the righteous, but sinners to repentance" (vv. 31, 32).

It is not necessary to believe that the Pharisees and the scribes were actually "in health." The point is that they thought they were. Taking them at their own evaluation of themselves, the Lord indicates that their conception of their own righteousness precluded His helping them. But there were those that recognized themselves as sinners and therefore in need of Him, and to them He came as the physician to save and heal their souls.

III. The Lord's Teaching (Luke 5:33-39)

The Lord Jesus indicated to those who questioned the reason for the difference in the demeanor of His disciples over against the disciples of John the Baptist, that while the bridegroom was present, there would indeed be joy; that the day would come when the bridegroom would be taken from them and then they would fast as did the disciples of John. Christ undoubtedly was referring to His departure, with particular emphasis upon the days prior to the coming of the Holy Spirit on the Day of Pentecost.

The illustrations He uses are full of freshness and significance. The message He came to bring was not the sewing of a patch of new cloth on an old garment, which would cause the new cloth to tear; nor was it the putting of new wine into old wine skins, which would cause them to burst. He makes all things new. The record emphasizes the fact that the gos-

pel of the grace of God is not to be restricted by any prejudices. Its joy and its wonder are not to be suppressed.

January 27

A Hesitant Follower

John 3:1-10; 7:45-52

MEMORY SELECTION: *Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God.*—John 3:3, A.S.V.

Of at least one of the followers of the Lord Jesus Christ, it is recorded that he was "a secret believer." "Joseph of Arimathea became a disciple of Jesus, but secretly for fear of the Jews" (John 19:38). While the term is not specifically used of Nicodemus, there can be little question as to the appropriateness of the designation for him also.

There seems to be some particular significance in the fact that Nicodemus came to the Lord by night, for that fact is stressed in John 3:2 and 19:39. Such an observation is not to cast doubt upon the genuineness of his faith, but may have been an unwillingness to come out openly. How he justified his action we have no way of knowing. That the Lord in longsuffering mercy dealt with him and that ultimately he came into a radiant public testimony, we have reason to believe. Surely the Lord wants us who are His followers to make an open avowal of Him. The Scripture for us, very definitely, is Romans 10:9, 10.

I. An Inquirer (John 3:1-10)

As Nicodemus came to the Lord Jesus Christ, it is very evident that he was voicing a conviction which must have been held generally by all his colleagues in the Sanhedrin. Observed Nicodemus, "We know that thou art a teacher come from God; for no one can do these signs that thou doest, except God be with him" (v. 2). Though there was an unwillingness on the part of others to acknowledge this fact, the secret is out in this admission of Nicodemus.

It is an interesting fact that when our Lord dealt with the woman of Samaria, who certainly needed to know that it was necessary to be born again, He used an entirely different approach. Here he brushes aside the implied compliment and greeting of Nicodemus and faces this religious man, who by the standards of the world would be called righteous, with the absolute necessity of a spiritual rebirth if ever he was to see the kingdom of God (v. 3).

Bringing this subject to the fore raised two questions in the mind of Nicodemus. The first is posed in verse 4: "How can a man be born when he is old? can he enter a second time into his mother's womb, and be born?" Nicodemus confounded what our Lord was saying with natural birth, so the Lord emphasizes in His reply that He is speaking of a birth that is the result of the operation of the Holy Spirit (vv. 5, 6).

Our Lord very clearly distinguishes between natural birth—"born of the flesh," and spiritual birth—"born of the Spirit." In other words, there is something divine, something supernatural so far as this birth is concerned.

Whether we adopt the view that water here is a symbol of the Holy Spirit, or

the view which seems to be more commonly held, that water stands for the Word (cf. Eph. 5:26; Titus 3:5; John 15:3), need not deter us here. The emphasis is on the divine operation of the Holy Ghost which we call regeneration or the new birth. It is the implantation of the new man which has been created by God in righteousness and holiness of truth (cf. Eph. 4:24).

That there is something mysterious about all this, surpassing our ability to understand, is indicated by the illustration used by our Lord: "The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit" (v. 8).

The second question of Nicodemus is given in verse 9: "How can these things be?" The central part of our Lord's answer, it seems to us, is given in the very wonderful reference in verses 14 and 15: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth may in him have eternal life." We are born again as we meet the condition to believe in Him. That does not mean simply to believe about Him, but to trust Him, to commit ourselves for time and eternity into His blessed hands.

II. A Hesitant Defender (John 7:45-52)

On this occasion, when the Pharisees sent their officers to apprehend the Lord Jesus and they came back without Him, the Pharisees were greatly concerned. These men went to take Christ, and our Lord in His teaching took them; that is to say, He brought them to a realization of the fact that He was the teacher come from God.

The Pharisees evidently were greatly concerned lest even among their own number some should believe on Him (v. 48). The multitude they slightly looked down upon. If a great many of them believed, that would be a discredited matter for them; for "this multitude that knoweth not the law are accursed" (v. 49). It was then that Nicodemus stepped forward and asked the very sensible question, "Doth our law judge a man, except it first hear from himself and know what he doeth?"

It was the thought of the Pharisees that they could dismiss the whole matter by observing that no prophet had come from Galilee. They were wrong; Jonah had (II Kings 14:25). But even if they were right, did that make it impossible for a prophet to come from there now? And how did they know that our Lord came from Galilee originally (He was born in Judea!) Thus did prejudice rob them of their senses and of their opportunity for salvation.

February 3 The Woman Who Was Forgiven

Luke 7:36-50

MEMORY SELECTION: *If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness.*—I John 1:9, A.S.V.

Some make the mistake of identifying the woman mentioned in today's lesson

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with Mary of Bethany. We would agree with those who say that the woman mentioned in Matthew 26:6-13 and Mark 14:3-9 is Mary of Bethany, who is specifically named in John 12:3-8. Though it is true that the accounts in Matthew and Mark indicate that she poured ointment on our Lord's head and John 12 says she poured ointment on His feet, what is to keep us from believing that she may well have poured the ointment on both His head and feet?

While we understand that Mary was a sinner, for all have sinned and come short of the glory of God, nevertheless, the designation of Luke 7:39 would indicate this woman was a specific kind of sinner. What we have in Luke 7, therefore, is another incident quite removed from the one mentioned above despite the points of similarity.

I. Blessing Through Faith (Luke 7: 37, 38, 44-50)

It is impossible to read this story without understanding something of the gratitude which welled up in the heart of this woman as she realized that the Lord had met her need and had forgiven her sins.

It seems to us that the main stress, so far as her blessing is concerned, is indicated in verse 50: "Thy faith hath saved thee; go in peace." The fact is, her faith linked her with the mighty Saviour and was the means by which His salvation was made hers.

Though faith must include implicit trust in the Lord Jesus Christ, it also includes repentance and contrition. So

we read that the woman stood behind the Lord at His feet weeping. These tears, the evidence of her repentance and contrition, fell upon His feet and she wiped His feet with her hair. Her gratitude was such that she even kissed His feet and anointed them with the ointment. Here then was faith manifesting itself in the love of heart that the saved sinner must always have for the Saviour.

Let us stress once again that it was not her repentance, nor her contrition; not the weeping nor the offering involved in the ointment—all of these were evidences of faith; but the heart of the matter was trust in the Lord Jesus, committal of her life to Him. Only thus does one pass out of death into life.

You will notice that Simon observed in His heart, "This man, if he were a prophet, would have perceived who and what manner of woman this is that toucheth him, that she is a sinner" (v. 39). Probably the woman was notorious. Unquestionably, Simon was right in his designation of her as a sinful woman. He did not see what had gone on in her heart; he did not see what the Holy Spirit had done as she exercised faith in Christ. Thank God, the Lord can save sinners and it matters not how deep we have fallen into evil. He is able to save us if we are willing to be saved.

II. Loss Through Self-righteousness (Luke 7:36, 39-43)

This Pharisee who invited the Lord to partake of dinner was hospitable up to a point. He did invite Him to a meal, but he did not observe the usual Oriental hospitality. Our Lord had to say to him, "I entered into thy house, thou gavest me no water for my feet . . . thou gavest me no kiss . . . my head with oil thou didst not anoint" (vv. 44-46). At least the washing of the feet was customary, and it was a gross negligence on the part of Simon to have omitted so important a matter.

Simon was not only a poor host, but also blind to spiritual matters (cf. v. 39). Surely the insinuation of his remark was to look down his nose at this woman and brand her as utterly unworthy, as someone who should not even touch a man who claimed to be a teacher.

In this connection it is interesting to note what our Lord had to say. Look carefully at verse 44: "Simon, seest thou this woman?" Simon really didn't see her; he saw what she had been, but he didn't see what she was. If he had, he would have understood the significance of her tears and her anointing the Lord's feet with ointment.

If he had really seen her it would have been a reproach to himself; he would have recognized his own sinfulness in his failure to do what the common courtesies of life demanded. Often the self-righteous are so engrossed in their own seeming perfections that they cannot see what is spiritual and what is right in anyone else.

If Simon thought he had been forgiven by God at all, he actually regarded it very little. If he was forgiven, then his self-righteousness was so great that he did not value the greatness of the loving act of God in providing a Sin-bearer for him and in offering him salvation and forgiveness through His Son. The

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chances are that he was not forgiven, that he did not realize he needed a Saviour.

Thank God, when we come to the end of ourselves and recognize we do need the Saviour, He stands ready to save; and then it is that from deeply penitent hearts we sob out our hearts and joyously acclaim Him our Lord and our Saviour.

February 10 The Decisions of Two Rich Men

Luke 18:18-23; 19:1-10

MEMORY SELECTION: *Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many are they that enter in thereby. For narrow is the gate, and straightened the way, that leadeth unto life, and few are they that find it.*—Matthew 7:13, 14, A.S.V.

Wealth for most of us presents a tremendous snare. When we become prosperous we are tempted to think we have gotten our wealth by dint of our own prowess, and we tend to put confidence in our resources rather than in our God. However, wealth need not be the source of any man's downfall, for if he comes to great riches he can use them for the honor and glory of the Lord Jesus.

Our lesson today brings together two individuals, one of whom found riches a curse and the other was willing to relinquish them that he might follow Christ. The question is, For what or for whom are we living? If it is the acquisition of material resources, then life to us must ultimately be meaningless. If for us to live is Christ, and therefore all that we have and are we give to Him and use for Him, then these things that otherwise might condemn us to the nethermost hell can be utilized for God and be a blessing to mankind.

I. The Poor Rich Man (Luke 18:18-23)

You will notice that this rich man was a ruler (v. 18), which probably refers to his position in the synagogue. His character, therefore, must have been exemplary. Furthermore, he was respectful. He addressed the Lord as "good teacher." And he was concerned about things spiritual, for his question was indeed a most important one: "What shall I do to inherit eternal life?"

Let us not condemn him because he seemed to mix two ideas, that of doing something and that of inheriting something. Let us pass that by; the Lord did.

The first thing the Lord did was to question him on the use of the adjective good, in the expression "good teacher." The Lord Jesus was not denying that He was God (v. 19). Far from it. He was actually claiming definitely that He was God and He wanted this young man to understand the implication of the use of that word good and addressing it to Him.

In answer to his question, the Lord quoted the decalogue, emphasizing particularly our duties toward our fellow man. After all, these are the evidences of our faith in the Lord.

There is something at once compelling and at the same time pathetic in the answer of the young man, "All these

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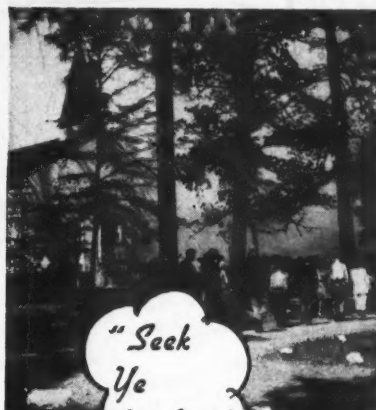
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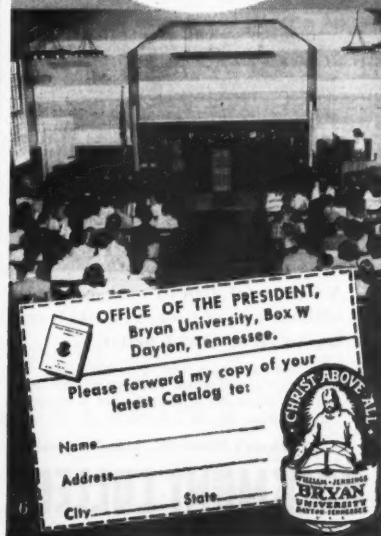
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things have I observed from my youth." Our Lord did not challenge him on this matter; rather He put it to a test. The young man had at least in a measure outwardly conformed to the law. But deep down in his heart he needed to be convinced that he was a sinner before God. And so the Lord said, "Sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven; and come follow me." If it were true that he loved his neighbor as himself, then certainly he would be willing to do the thing the Lord was asking.

Notice his reaction. He became exceeding sorrowful. No wonder our Lord had to observe very sadly, "How hardly shall they that have riches enter into the kingdom of God!" The point is not that they cannot, but that they will not. Once we have acquired, we want to possess. We forget that a man's life consisteth not in the abundance of things which he possesseth; we forget that man cannot serve God and mammon, and that, in some way or another, mammon does become a tyrant, the sovereign of the soul, unless God has that place.

II. A Rich, Rich Man (Luke 19:1-10)

Here is the story of Zacchaeus. He had been very successful, even to becoming a chief publican (v. 2). Taxgathering in the land of Israel was pretty much a political plum that could be bought at a price. The one who got the job would parcel out his district to other taxgatherers under him, who in turn submitted to him a portion of what they collected. There was no standard rate of taxes. It was a dishonest business, and there was far more than a lack of patriotism in-



involved in the hatred of the Jews for this class of people.

This little fellow by the name of Zacchaeus wanted to see Jesus. At least that was commendable. The Lord stopped under the tree in which Zacchaeus had climbed and said to him, "Make haste and come down, for today I must abide at thy house." We all know the story. Something of the power of God touched his life and Zacchaeus, to evidence the fact that he truly was a son of Abraham, one who believed God, said, "Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold" (v. 8). It was not the giving of his money to the poor that saved Zacchaeus; that was the evidence that faith had already come into his heart.

Let us remind ourselves that the Lord came to seek and to save that which was lost. Our sin should not keep us from Him. In one sense, it is our sin which qualifies us, for He came to save sinners. Having come to Him as a sinner, His word then is, "Go and sin no more."

Reseeing Northeast Africa

[Continued from page 317]

feeling has become so acute that it is not only anti-British, but borders on anti-foreign.⁶ It is almost at the place where we might expect it to be expressed: "Egypt for the Egyptian only."

The same nationalistic feeling is manifest in neighboring Iran in the determination of that government to nationalize and expropriate the oil industry which has been developed by outside ingenuity and foreign capital and which has been her greatest source of revenue.

In the Sudan only three years ago, to prepare the country for representative self-government, a legislative assembly was established. In provinces where the people are far enough advanced that elections can be held, the representatives are elected by the people. Among the more backward and primitive peoples, where it is not yet possible to hold popular elections, the representatives of such provinces are appointed so that all classes and tribes in the Sudan may have a voice in determining the future course of government. A year ago the legislative assembly voted by a one vote majority to establish complete independence in 1953.

How rapidly things are moving these days! Here is a babe in swaddling clothes expressing its ambition to throw off all foreign help in ruling this country. There are a few very able men who have been tutored for places in self-government, but their number is as yet wholly inadequate to man the most important administrative positions essential to a stable government.

✦ TURNING to Ethiopia, we find in its emperor a man of high ideals, one who is most sincerely interested in the welfare and advancement of his people and who is seemingly doing all in his power for their advancement. To some of us it seems that in his eagerness for the advancement of his people, he may be relinquishing his powers too rapidly to various ones under him who have not yet reached sufficient maturity in statecraft to properly govern the provinces. Some of these provinces are so remote from the capital, and communication and transportation are so slow, that the governor of a province may even order something entirely contrary to the wishes of the emperor. This condition will doubtless be remedied as the airplane makes possible closer contact between the emperor and his subjects.

The emperor now has his own private plane. The day we arrived in Addis Ababa his plane flew in possibly fifteen minutes ahead of ours. He was returning from a visit to one of the outlying provinces. Last December he was able to make his first visit to one of the larger cities of western Ethiopia. Without the plane it would have taken him at least a month by trek.

So much for the changing world. With it, of course, come new problems. The forces which accelerate the spread of the gospel are also utilized by the forces of evil. The advancement of Islam among

⁶This appraisal of the Egyptian situation was made in July before the recent worsening of Anglo-Egyptian relations.

FRANKLIN F. ELLIS, Moody '39, is
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GIVE

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the pagan tribes particularly creates one new problem. At Malakal, the capital of the upper Nile province, there now stands a large and imposing mosque, with its attendant appeal to the Shulla people to become followers of the false prophet. Thus the task of the missionary becomes more difficult as he has to deal not only with paganism, but also with Mohammedanism in areas where formerly only paganism existed. Many other new problems have arisen.

✦ But the unchanging gospel is manifest in its unchanging power. "It is the power of God unto salvation to every one that believeth."

Possibly the most outstanding impression which came to me was this power of the unchanging gospel to meet the needs of all races and tribes. It was our privilege on Christmas day to attend the Christmas service at Doleib Hill. For several years this service has not been held in the church building, which is far too small to accommodate the crowds who attend. We met down by the river under a great spreading tree. Here I saw gathered the largest number of Shulla people I had ever seen at one time or place. Probably upward of twelve hundred were there, including the Shulla king.

The native pastor was in charge of the service. After several songs and prayers, one of the young men read in the Shulla the Christmas story from the Gospel of Luke. The senior missionary at the station, who has completed twenty-five years of service there, gave an excellent message on the meaning of Christmas. The king then addressed the people. After he arose to speak he asked the pastor to again lead in prayer.

Now the king was not a baptized believer. He could scarcely be one and continue to be king in view of the heathen rites a king must perform as head of his people. When he began to speak he said:

"I am ashamed of you. I am ashamed of you because not nearly enough of you have believed. The Dinkas and Nuers have gone far ahead of you, for many more of them have believed. I believed years ago and I still believe, but not nearly enough of you have believed."

I thought as I heard him speak that such a testimony as they heard from their king that day must carry weight, even though he had never come to the place where he was willing to renounce all—even his kingship—and be known openly as a follower of the meek and lowly Jesus, the Lord and Saviour.

In *Life* magazine for November 20, 1950, on page 123, you will find a picture of this king. His lips are silent now. The testimony he gave that Christmas day was the last public testimony he ever gave. Oh, that it might have been clear-cut for Christ! Later word from the Sudan told of his death. He died suddenly, no doubt according to Shulla custom. No Shulla king ever dies naturally, for he is choked to death by his wives when they think his time has come.

How great is the power of darkness still enshrouding this land. It is a power which can be broken only by the gospel of the risen Christ! May the next fifty years—if the Lord should tarry—see still greater advance in the missionary task.



Good News

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Of course I want to keep informed,
And so I read the daily press
To learn what hill our troops have
stormed,

Opinions those in power express,
The latest perfidy exposed
Or breach of trust that is disclosed.

To Reds and rascals, taxes, tanks
And atoms, rockets, jets and guns,
To death, destruction, crooks and cranks
Much of the daily news grist runs;
And were this all my reading fare
I know my heart would soon despair.

But I've a Book of better news—
My Bible—and I keep it near,
For it has saner, sounder views,
Assurance in this time of fear;
And although written long ago
Its words are fresh, its pages glow.

It, too, has told of wars and blood
And evil that must be put down,
Of fire and earthquake, famine, flood—
But also of the cross and crown.
Unlike grim news through which we
grope,
It tells of Christ, who is our hope!

☆☆☆

Experience in India

Two missionary women with their Bible women, Indian cook, and motor driver were in a Punjab camp in India. Suddenly a drunken maniac appeared, carrying a hatchet tied to a six-foot pole. He ran into the center of the camp, and with horrible yells began beating the tents. One of the missionaries held her tent so that he could not enter, but she was badly cut on the hands. Upon hearing the screams her companion rushed from her tent to help, but fell twice over the tent ropes and the maniac began to hit her. She rushed to the driver's tent, but the mad man pulled the tent down on top of her. The driver had been beaten, but he had run out of camp for help. The yells brought the cook, a frail young man, who was soon overpowered by the maniac and fell in a pool of blood. After viewing his crime with evident pleasure, the mad man left the camp as he had entered it, with inhuman yells. The Indian doctor came and the women were taken to the native dispensary and later moved back to the mission station, but the cook had to remain.

"As I saw our cook in this condition," says a former Moody student who tells the story, "and thought of him as he came to my rescue, Christ Jesus wounded for our sakes had a new vividness and meaning."

The two Bible women were able to hide under their beds so were unhurt, and they, with the missionaries, are praising the Lord for their escape from death. They feel that God will bring glory to Himself through this event, so they have a great joy in their hearts. If preaching will not bring the desired fruit, perhaps God will use other methods. —Student News Service.

January, 1952

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OUTLINE and ILLUSTRATION

J. A. SPRINGER, EDITOR

THE NEW YEAR'S RESOLUTIONS

I will live cheerfully toward God and man.

I will be a loyal friend.

I will be considerate toward the old.

I will try to make at least one child happy every day.

I will be patient and kind to discouraged souls.

I will be specially helpful to people who are handicapped by any weakness or misfortune.

I will be patient with people who disagree with me.

I will hold my temper under control and my imagination to noble dreams.

I will be quick to utter gratitude or sympathy.

I will try to do my work to the last limit of my best every day, and lie down at night thanking God for the chance, with no worry about results.

—Louis Albert Banks

+

THE MODEL MINISTER

I Thessalonians 2

I. Has Confidence in His Work (v. 1)

II. Proclaims the Gospel Despite Persecution (v. 2)

III. Believes in the Transparency of Character (v. 3)

IV. Considers the Stewardship of the Gospel a Sacred Trust (v. 4)

V. Accepts Frankness as a Virtue (v. 5)

VI. Prefers the Praise of Christ Above the Applause of Man (v. 6)

VII. Practices Gentleness Rather Than Force (v. 7)

VIII. Loves His People with a Zealous Affection (v. 8)

IX. Proclaims the Gospel Unhampered by Material Impoverishments (v. 9)

X. Understands Deportment of Life to Accentuate His Message (vv. 10, 11)

—L. B. Cobb

+

MUST BE AN INTERCESSOR

Those who yearn for spiritual awakenings and revivals naturally lay much stress upon preaching. But what is preaching without prayer? Sermons are but pulpit performances, learned essays, or rhetorical orations until God gives in answer to prayer the necessary heart preparations. The preacher with a passion for the souls of men and the spiritual welfare of those to whom he ministers will be driven to his knees in intercession.

—Vernon L. Shontz

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc. that could find an appropriate and useful place in the columns.—Editors.

THE HEART OF THE CHRISTIAN

1. A broken and contrite heart (Ps. 34: 18; 51:17; Isa. 57:15)

2. A believing heart (Rom. 10:10)

3. A cleansed heart (Ps. 51:10; 66:18; 73:1)

4. An obedient heart (Rom. 6:17; Eph. 6:6)

5. A forgiving heart (Eph. 4:32)

6. A true heart (Heb. 10:22)

7. A pure heart (Matt. 5:8)

—The Gospel Message

+

BEGINNING AGAIN

The old year is dead, the new year is born. Humbly, fearfully, we sink on our knees, and slowly, in answer to our prayers, comes back something of the old faith of our childhood, and we rejoice that we are granted one more New Year's day on which to "begin again"—not in our childhood way, with utter disregard of the past, but trustingly, patiently, knowing that we must ever carry with us our past, and rejoicing that, with God's help, we may make the future better because of the past. Then, as we rise from our knees, we look bravely forward to the veiled figure that stands at our threshold; we know nothing of what it brings, we know only that it is God's New Year. May He bless it to us all.

—Golden Rule

+

A YEAR'S RECORD REVIEWED

II Corinthians 5:10

1. Blessings Received (James 1:17)
2. Opportunities Neglected (Gal. 6:10; Eph. 5:16)
3. Lessons Learned (Phil. 4:9, 11)
4. Labors Rewarded (I Cor. 3:14; Rev. 22:12)

—N. H. Camp

+

WORK TO DO!

Thank God every morning when you get up that you have something to do that day which must be done, whether you like it or not. Being forced to work, and forced to do your best will breed in you temperance and self-control, diligence and strength of will, cheerfulness and contentment, and a hundred virtues which the idle never know.

—Charles Kingsley

+

LABORING IN THE LORD

I Corinthians 15:58

- I. Stand firmly—"be ye steadfast, unmovable"
- II. Work faithfully—"always abounding in the work of the Lord"
- III. Receive bountifully—"your labor is not in vain in the Lord"

—Doris Fell

ARE WE READY?

We must be ready for unexpected calls and new responsibilities. The Samaritan who rode down from Jerusalem to Jericho had nothing to do in the morning but follow that highway, and take care that his beast did not stumble or hurt itself, or get tired out so that it could not finish the journey. . . . But at noon, when he came to the place where that unknown pilgrim lay senseless and bleeding beside the road, then, in a moment, the Samaritan's duty changed, and it compelled him to be a rescuer, a nurse, a helper of the wounded.

—Henry van Dyke

+

CONSECRATED LIVES FOR HIS SERVICE

Romans 12:1

1. Our bodies (I Cor. 6:20)
2. Our minds (I Chron. 28: 9; Acts 20: 19)
3. Our thoughts (II Cor. 10:5)
4. Our affections (Rom. 12:10)
5. Our hands (Eccles. 9:10)
6. Our love (I Thess. 1:3)
7. Our hearts (Josh. 22:5; I Sam. 12:20)

—Author unknown

+

IS THE DEVIL AFRAID OF YOU?

A distinguished clergyman said, in vindication of his course as a Christian preacher and reformer, "I am not afraid of the devil."

Another said in reply, "That is not the point, but this: Is the devil afraid of you, doctor?"

If the father of lies is afraid of us, we may be sure that we are right and ought to go ahead.

—Selected

+

DO'S AND DON'TS FOR THE NEW YEAR

1. Fret not thyself (Ps. 37:1)
2. Be anxious for nothing (Phil. 4:6)
3. Let not your heart be troubled (John 14:1)
4. Cast thy burden upon the Lord (Ps. 55:22)
5. In everything give thanks (I Thess. 5:18)
6. Rejoice in the Lord (Ps. 33:1)

—Elizabeth Irving Aldridge

+

FALSE TEACHERS

1. Mark them (Rom. 16:17)
2. Stop their mouths (Titus 1:11)
3. Rebuke them sharply (Titus 1:13)
4. Receive them not (II John 10)
5. Bid them not Godspeak (II John 11)
6. Avoid them (Rom. 16:17)
7. Try them by the Word (I John 4:1, 6)
8. Contend for the true faith (Jude 3, 4)

—Prophecy Monthly

Moody Monthly

Sunday School *is on the march* again!

Dr. Billy Graham

Says "Sunday School is one of our greatest forces for evangelism today"

Billy Graham is widely acclaimed as the leading evangelist of our day. His fiery denunciation of sin has rocked audiences from New England to the Pacific Coast. His impassioned pleas for repentance have brought thousands thronging to the altar. Dr. Graham's evaluation of the role of Sunday School in revival should be of prayerful interest to every Christian:

"I'm convinced that the Sunday School is the greatest single agency for teaching people God's Word, as well as a tremendous evangelistic force in its own right.

"A lot of us have been taking the Sunday School too much for granted. We've been too complacent about it. We've lost our vision. We've been sitting with folded hands when we should be on the march for God.

"I want to say to every Sunday School teacher that he is just as much called of God as a missionary to the heart of Africa. He needs to prepare just as diligently — he needs to labor just as earnestly — as if he were carrying the gospel to the most remote spot on the globe.

"I believe that out of the tragedy of this hour, pastors and parents and Christian workers are once more beginning to be in earnest about Sunday School. They are once more taking the offensive — going out to do visitation work; winning boys and girls to Christ. They are seeing that Sunday School should be something more than just a place where church members send their children for an hour every Sunday morning.

"God doesn't intend that revival should be limited to evangelistic campaigns. He can send revival through the Sunday School. He is waiting today for men and women who will work and pray and sacrifice. Waiting for those who have a consuming desire to see others brought to Christ. God is waiting for Christians who will yield to the cleansing, energizing fire of His Holy Spirit."

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FOR WHAT TO PRAY

"If ye shall ask anything in my name, I will do it"—John 14:14

- I. To pray aright (Luke 11:1)
- II. The redemption of the lost (Rom. 10:1)
- III. All things needful (Phil. 4:6)
- IV. A yielded life (Acts 9:6)
- V. The effectual preaching of the Word (II Thess. 3:1)
- VI. The revival of God's work (Hab. 3:2)

—I. A. Falk

STARLIGHT AND SUN

A man in Burma found a copy of the Psalms which had been carelessly discarded by a traveler stopping at his house. He started to read it, became more and more interested, and before he had finished resolved to cast his idols away. For twenty years he worshiped the eternal God that David worshiped, God as revealed to him in the Psalms. The Fifty-first Psalm he came to appropriate to himself as his daily prayer. Then he received from a missionary the first copy of the New Testament he had ever seen. This brought yet greater joy to his heart. He said: "For twenty years I walked by starlight; now I see the sun!" If we were all as faithful to the light we have as was this humble Burman, "our lives would be all sunshine in the sweetness of our Lord."

—Source unknown

GOD AND THE SINNER

- I. How God Regards the Sinner
 - A. Who the sinner is (Rom. 3:23)
 - B. What his condition is (Eph. 2:12)
 - C. What God's attitude toward him is (Rom. 2:4a)

II. How God Reacts Toward the Sinner (Matt. 18:12-14)

- A. If a man
 1. Seeks one lost sheep out of a hundred (v. 12)
 2. Rejoices when he finds that lost sheep (v. 13)
- B. How much more shall God
 1. Seek every lost one among His creatures (v. 14)
 2. Rejoice when a lost soul is saved (Luke 15:7)

III. How God Redeems the Sinner

- A. His goodness leads to repentance (Rom. 2:4b)
- B. His longsuffering is salvation (II Pet. 3:15)

—Marie Gilmer

THESE ARE THE THINGS

Not what we have, but what we use;
Not what we see, but what we choose—
These are the things that mar or bless
The sum of human happiness.
The things near by, not things afar;
Not what we seem, but what we are—
These are the things that make or break,
That give the heart its joy or ache.
Not what seems fair, but what is true;
Not what we dream, but good we do—
These are the things that shine as gems,
Like stars in fortune's diadems.
Not as we take, but as we give;
Not as we pray, but as we live—
These are the things that make for peace,
Both now and after time shall cease.

—Outlook

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YOUR DUTY

Mark 16:15

If you have the good news of the gospel: GO and preach it, if you are old enough. If not—

Send it by your gifts (Rom. 10:15)

Pray that it may prosper (Isa. 55:11)

Expect great things from God, as Carey said (Ps. 62:5)

Learn to tell the good news in the very words of Scripture (I Cor. 15:1-4)

—Elizabeth Edmunds

WHAT IT TAKES TO BE A FRIEND

A cowboy explained his idea of Christian living: "Now I'm working for Jim here. If I'd sit around, telling what a good fellow Jim is, and singing songs for him, and getting up in the night to serenade him, I'd be doing just what a lot of Christians do; but I wouldn't suit Jim, and I'd get fired mighty quick. But when I buckle on my chaps and hustle among the hills, and see that Jim's herd is all right and not suffering from lack of water and feed or getting off range and branded by cattle thieves then I'm proving my love and serving Jim as he wants to be served."

—Courage and Confidence from the Bible

GOD KNOWS

1. Our Name (John 10:3)
2. Our Ways (Job 23:10)
3. Our Path (Ps. 142:3)
4. Our Thoughts (Ps. 139:2)
5. Our Hearts (Acts 15:8)
6. Our Needs (Matt. 6:8)

—B. R. Ayers

AT THE CROSSROADS

Matthew 7:13, 14

What you will find on these roads:

Broad Road	Narrow Road
Anxiety	Assurance
Bereavement	Blessings
Carelessness	Contentment
Destruction	Deliverance
Entanglements	Encouragements
Failures	Forgiveness
Guilt	Grace
Helplessness	Hopefulness
Iniquity	Intercession
Jealousy	Justice
Knotty problems	Kindness
Loss, lust,	Life, love,
loneliness	liberty
Meanness	Mediator
Nightmares	Nourishment
Outcasts	Omnipotence
Punishments	Peace
Quarrels	Quietness
Remorse	Redemption
Snares	Salvation
Trouble	Thanksgiving
Unrighteousness	Uprightness
Violence	Victory
Wailings	Worship
Execution	Exaltation
Yokes	Youthfulness
Zero	Zeal for Christ

—Eddie Wagner

Nothing lies beyond the reach of prayer, except that which lies outside the will of God.

—The World Evangel

January, 1952

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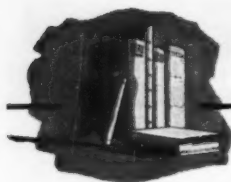
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NEW BOOKS

G. COLEMAN LUCK, EDITOR

Effective Young People's Discussion Programs, by Robert Parsons.

The author of *Round Table Program for Young People* again presents to young people's groups four programs fully outlined with music, scripture, discussions, etc. Visual back-drops and theme-centers are suggested, to create atmosphere for each meeting. The discussion of the four vital topics is so simply outlined that the unique presentation may be prepared and given without too much rehearsal. In the preface the author says that programs should be "bright, but not light; fresh, but not flippant." He has accomplished these objectives in the discussion of the four themes: "Superstition," "The Deity of Christ," "Christian's Service," and "Bible Study." Young people will greatly enjoy studying and presenting these topics.



Parsons

43 pages (paper). Zondervan Publishing House, Grand Rapids (1951). 60c. H.E.G.

Communism, Democracy, and Catholic Power, by Paul Blanchard.

In a masterly way the author analyzes two great systems of power in the modern world—Russian Communism and Roman Catholicism. While not at all identifying these two systems as the same, but rather as bitterly antagonistic to each other, it is nevertheless shown that there are many remarkable resemblances both in structure, methods used, and in a common hostility to true democratic government. While the author speaks plainly, his tone throughout is mild, and he often "bends over backward" to avoid anything that might seem like an appeal to religious prejudice. He also endeavors throughout to distinguish between Roman Catholicism as a religion, which men have the right to hold if they so wish, and as a political system seeking temporal power. In separate chapters he clearly sketches the Kremlin structure of power, and that of the Vatican. Then he shows in succeeding chapters how both "deify" an "infallible" man, how both seek to control the very thoughts of their adherents, how both "manipulate and manage truth in strange ways" in furthering their world-wide programs, how both oppose the non-partisan public school, and how both by clever methods of penetration seek to control even those states in which their adherents are a minority of the total population. The entire work is highly documented. It should be read by every person who loves freedom and democracy.

340 pages. The Beacon Press, Boston (1951). \$3.50. G.C.L.

We Can Have Revival Now! by John R. Rice.

Bob Jones University in 1950 instituted an annual series of lectures on evangelism. The first lecturer was John R. Rice, and this book presents in printed form the ten messages of this series. The outstanding note struck throughout is to the effect that there is nothing to prevent mass revivals from occurring in our times. "Revivals are possible if only God can have workers who will pay God's price for revival."

The general idea is excellent, but it is a bit unfortunate that the author assails various individuals and groups rather unnecessarily, and exalts evangelists and evangelism at the expense of pastors and Bible teachers and their specific ministries. A good book, however, to stir up God's

people on behalf of evangelistic effort.

201 pages. Sword of the Lord Publishers, Wheaton, Ill. (1950). \$2.00. J.A.S.

The Case Against Neo-Orthodoxy, by Chester E. Tulga.

In this latest "case" book by one of the ablest and most courageous defenders of the faith in our country today, we have a much-needed exposé of a counterfeit orthodoxy that threatens to deceive the very elect with its tangled maze of half-truths and use of evangelical terminology as a cloak for theories and presuppositions far removed from the gospel. With relentless logic and marshaling of documentary evidence, the author lays low in rapid succession the pretentious claims of neo-orthodoxy to hold the tenets of fundamental Christianity. Basically it denies the great truths of the faith with regard to the inspiration and authority of the Bible, the Person of Christ, the fall of man, the atoning efficacy of the death of Christ, the reality of the new birth and the historicity of the Gospel records. Such is Dr. Tulga's bill of indictment against a movement in contemporary theology that is making alarming headway even in circles supposedly orthodox and evangelical.

64 pages (paper). Conservative Baptist Fellowship, Chicago (1951). 25c. C.N.B.

The Drift of Western Thought, by Carl F. H. Henry.

A truly provocative volume in which the author traces the development of Western thought from its classical idealism to its modern naturalism. Contemporary liberalism is shown to be inconsistent, self-deceptive, and incapable of coping with the present situation in which naturalistic nihilism is increasingly permeating Western thought. A true biblical theology or a naturalistic nihilism are the only alternatives, now as ever. The latter will lead to the collapse of Western culture, the former its survival.

Dr. Henry, author of such works as *Re-making the Modern Mind* and *The Protestant Dilemma*, gave the contents of this volume at Northwestern Schools, where they constituted the 1951 W. B. Riley Memorial Lectures. Although especially designed for collegians and seminarians, this work will be of interest to all thoughtful Christians and men of conviction.

164 pages. Wm. B. Eerdmans Publishing Co., Grand Rapids (1951). \$2.50. J.M.

Commentary on the Gospel of Luke, by Norval Geldenhuys.

Sane, sound, scholarly commentaries written by present-day scholars are rare. The value of this book is so intrinsic that rather than the student tiring from reading it much, he desires more time to dig into its valuable exegesis of the Gospel of Luke with its unfolding of the glory of Christ.

The author, a scholarly Dutchman in South Africa, has the academic equipment for producing such a book. Pretoria (S.A.), Princeton (U.S.A.) and Cambridge (England) contributed their share to this godly man's theological education. The heart of a pastor and preacher is poured out here, besides the knowledge of the theologian. The method of exposition is entirely new and very refreshing to this reviewer. Although the viewpoint necessarily reflects the author's Calvinism, yet there is no evidence of subjecting the teaching of the Scriptures to any preconceived system of dogma. At all times the Bible is acknowledged as the Word of God, and the Word is given the right of way over everything else.

Technical terminology has been largely ignored with a view to making the ex-

position of more value to untrained students of the Bible. Footnotes for theologians and ministers supplement the exposition at the close of each chapter. We cannot too highly recommend this great commentary, which but whets our appetite for the subsequent volumes in the series.

670 pages. Wm. B. Eerdmans Publishing Co., Grand Rapids (1951). \$6.00. A.M.D.

The Reader's Bible.

This attractive edition of the Authorized Version (with the O. T. Apocrypha) "designed for general reading" is marred by the brief introductions to the various sections. These introductory notes, written by an unnamed liberal, advance the various conclusions of destructive higher criticism, such as composite authorship of the Pentateuch (with parts being written as late as the exile period), three Isaiahs, Daniel a fiction of the Maccabean period, Gospel of Matthew not "from the hand of an apostle," etc., etc.

1608 pages. Oxford University Press, New York (1951). \$6.50. G.C.L.

The Burden of Egypt, by John A. Wilson.

An interesting, informative book for the student rather than the general reader. The author attempts an interpretive history and paints with deft strokes the picture of Egypt's development religiously, intellectually and politically in nine epochs. Bible students will be disappointed to find little reference to Israel at the two points when her history came in close contact with that of Egypt; the seven good and seven lean years are spoken of as "no fantasy" but yet relegated to the realm of "legend" (p. 11). It is conceded that the story of the exodus has some slender thread of truth in it, but that actually only a small group (the tribe of Levi) escaped bondage and later joined with kinsfolk in Palestine (pp. 255-6). Just before the author advances his views on the latter subject, he states that there is only one reference to Israel in any Egyptian text (p. 254), which clearly shows that his subsequent statements are pure fancy. Indeed, this is the principal weakness of the entire volume—the author repeatedly advances conclusions on admittedly inadequate evidence.

332 pages. University of Chicago Press, Chicago (1951). \$6.00. G.C.L.

With Christ in the Mount, by Edward H. Boyce.

This book discloses the spiritual significance of Christ's mountain-top experiences, such as the mounts of prayer, of instruction, of revelation, of warning, of suffering, of triumph, of glory.

As for the mount of glory, a closer and more concise study of Zechariah 14:4 would be difficult to find. To realize that the saints shall be with Him at that time is to bring forth shouts of glory and hallelujahs, yet at the same time the heart is melted in reverence.

This noteworthy publication is from the pen of a little known writer, president of the Manhattan Bible Institute, New York City. We look forward with pleasant anticipation to further spiritually helpful volumes from him.

128 pages. Exposition Press, New York (1951). \$2.00. G.S.S.

The Song of Solomon, by Ella Arjennette Rust.

There is a sweet simplicity about this presentation of the teaching of this Bible love story. The exposition takes the form of a running commentary on the text, with occasional quotations from reliable sources. It is of a deeply devotional nature and seeks at all times to exalt our Lord Jesus Christ. It is also very helpful in pointing out the symbolism of the language used.

176 pages. Author, 811 13th St., Worthington, Minn. (1950). \$1.75. A.M.D.

Food for Thought Day by Day, by Lena Edwards Hutcherson.

This is a devotional book of daily Bible readings and quotations from great Christian writers. There is so much emphasis upon "keeping the commandments" and remembering the Sabbath as to give the

impression that it is a Seventh Day Adventist publication.
234 pages. Exposition Press, New York (1950). \$2.50. W.F.

The Case Against Communism, by Chester E. Tulga.

Another polemic from the pen of this stalwart champion of scriptural Christianity. He indicts Communism on several grounds, and shows that Protestant modernism has neither answer nor substitute for it, but that historic Christianity has both. The booklet is marred somewhat by faulty proofreading.

61 pages (paper). Good News Publishers, Chicago (1949). 25c. J.A.S.

Sam Jones. Great Pulpit Masters, Vol. IV.

Twelve sermons delivered by an old-time Southern evangelist of the Methodist persuasion. One senses something of the unique personality of Sam Jones from these pages. He was a true man of God, who won many to Christ. Judging by this book, he undoubtedly knew the Lord and often proclaimed the gospel clearly. But at other times his presentation is not so clear, as, for example, when he urges the unsaved to "get religion," "quit your meanness," etc. We can hardly approve his advising one who did not believe in the deity of Christ to join the church in the hope of straightening him out later (p. 120).

256 pages. Fleming H. Revell Co., New York (1950). \$2.25. G.C.L.

The Theory of Preaching, by Austin Phelps.

The original work was first published in 1881, and is considered one of the standard textbooks on homiletics. The present volume is an abridgement and revision of this by Faris Daniel Whitesell, together with an abridgment of Dr. Phelps' *English Style in Public Discourse* and an outline of his *Men and Books*. A number of sermon outlines by the original author are appended, as is also a brief biographical sketch. Particular emphasis is laid, among other items, on proper structure and on the proposition.

167 pages. Wm. B. Eerdmans Publishing Co., Grand Rapids (1947). \$2.50. J.A.S.

On the Mountains of Ararat, by A. J. Smith.

A subtitle of this booklet is "In Quest for Noah's Ark," although scarcely 30 of its 134 pages is devoted to the actual "quest," the rest being an interesting enough account of the author's travels to the spot. The attempted search is based apparently on the flimsiest reports and conjectures, and little indeed accomplished to encourage any further exploration. In view of the author's statement concerning the extremely rugged terrain and inaccessibility of the alleged resting place of the ark, one wonders how all of its inhabitants got down to habitable territory again.

136 pages (paper). A. J. Smith, 1913 Boulevard Street, Greensboro, N.C. (1950). N.J.S.

Favorite Bible Stories to Make and Tell, by Dorothy Fay Foster.

This book contains twenty-two favorite Bible stories, from both Old and New Testaments. Important parts of some of the stories are omitted, for example, in the story of Adam and Eve the punishment for their sin is given, but the first promise of the coming Saviour (Gen. 3:15) is not mentioned.

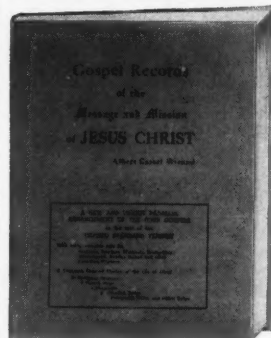
The real value of this book to Christian workers is found in the methods of illustrating the stories, such as three-dimensional scenes, puppets, window transparencies, peep boxes, friezes, shadow boxes, posters, etc. The handwork suggestions may be used as expressional work for boys and girls or as visual aids prepared by the teacher.

46 pages. The Standard Publishing Co., Cincinnati (1950). 75c. R.N.R.

Meet Mrs. Yu, by Mary Culler White
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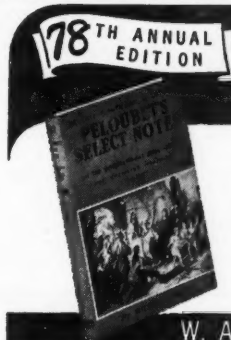
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 3 as he s' upon the twelve. 2
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 6 and he s' with the twelve. 2
 7:15 he that was dead s' up, and began. 2
 8 house, and s' down to meat. 2
 9 knew that Jesus s' at meat in the. 2
 10:39 Mary which also s' at Jesus'. 2
 11:36 He went in, and s' down. 2
 12:14 the hour was of. 2
 13:35 Peter s'.

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216 pages (paper). Abingdon-Cokesbury Press, Nashville (1948). 90c. H.R.C.

Goodnight Stories of People Jesus Met, by Rosa Page.

A book telling of the Lord Jesus from His birth to His coming again. The stories are brief, but written in an effective style, and would be useful for devotional reading for children from six to twelve years of age.

62 pages (hard cover). Victory Press. London (1949). T.W.

Body of Divinity, by John Gill.

A substantial work on theology from the pen of a well-known eighteenth century Baptist minister. The author was a noted Hebrew scholar of his day, and also a strong Calvinist.

1023 pages. Baker Book House, Grand Rapids. \$10.00.

Infallibility of the Church, by George Salmon.

A careful examination and refutation of the claims to infallibility made by the Roman Church. These lectures were delivered some sixty years ago in the Divinity School of the University of Dublin by the Regius Professor of Divinity, but are still timely.

488 pages. Baker Book House, Grand Rapids. \$3.50.

The Imitation of Christ, arranged and edited by Douglas V. Steere. 40 pages (paper). The Upper Room, Nashville (1950). 10c.

The Practice of the Presence of God, by Brother Lawrence, arranged and edited by Douglas V. Steere. 40 pages (paper). The Upper Room, Nashville (1950). 10c.

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Notes on the New Testament—James-Jude, by Albert Barnes. 404 pages. Baker Book House, Grand Rapids. \$3.00.

Commentary on the Holy Scriptures—Isaiah, by John Peter Lange. 741 pages. Zondervan Publishing House, Grand Rapids. \$4.95.

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Little Feather and the Secret Package, by Bernard Palmer. 59 pages. Zondervan Publishing House, Grand Rapids (1951). \$1.00.

Winky Captures the Cattle Rustlers, by Ken Anderson. 59 pages. Zondervan Publishing House, Grand Rapids (1951). \$1.00.

Ginger in Alaska, by Dorothy Grunbock Johnson. 91 pages. Van Kampen Press, Wheaton, Ill. (1951). \$1.00.

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The Heresy of Jacob Hobbs, by Raymond Durbin Miller. In this novel (written with the evident intention of fostering unbelief in the truths of Christianity and of promoting agnosticism) a weak-minded minister who falls prey to heretical notions is pictured as a champion of intelligent religion, whereas exponents of historical Christianity are represented in ludicrous caricature. 125 pages. Exposition Press, New York (1951). \$2.50.

Dearly Beloved, by M. G. Nicola. Although the publishers speak of this novel as presenting "honestly and intelligently the story of a religion and its missionaries," it seems to us more of a gross misrepresentation. The flippant attitude toward spiritual matters is disgusting and the decadent form of Christianity portrayed is repulsive—certainly not generally characteristic of evangelical Christianity. 205 pages. Exposition Press, New York (1951). \$3.00. J.M.

Book Briefs

Ephesians, by Louis T. Talbot. Second edition of a helpful exposition of this epistle, written by a most capable Bible expositor, formerly president of BIOLA and pastor of the Church of the Open Door, Los Angeles, now a conference speaker in much demand. 172 pages. Van Kampen Press, Wheaton (1951). \$2.00.

The Kingdom of Jesus, by John Dashiell Stoops. One of the most destructive works in the field of Christology in recent years. The author scoffs at such doctrines as the deity of Jesus and the atonement for sin effected on the cross, presenting Christ as no more than an ardent social reformer. 167 pages. The Philosophical Library, New York (1951). \$3.75.

A Treasury of Kahlil Gibran, edited by Martin L. Wolf. This volume contains a rich and varied collection of the contributions in prose and poetry of Kahlil Gibran, a Syrian mystic and poet possessed of superb literary genius. (d. 1931). The writer was painfully sensitive to social injustices and man's inhumanity to man. Because of the luxuriant symbolism it is not always easy to get his real meaning, but pagan conceptions and Christian truths seem at times to be inextricably interwoven. 417 pages. The Citadel Press, New York (1951). \$3.95.

The Gospels' Life of Jesus, by Edward F. Cary. A helpful presentation of the life of Jesus in the words of the four Gospels, which have been harmonized, translated into modern speech, and put in the form of a continuous narrative. Some will disagree with the translator's views concerning the authorship and date of the Gospels. 224 pages. Muhlenberg Press, Poughkeepsie, N.Y. (1951). Paper, 25c; hard paper cover, 50c; cloth, \$1.00.

Wonderfully Made, by A. Rendle Short. In this volume, subtitled "Some Modern Discoveries about the Structure and Functions of the Human Body," the author points out many intricate functions of parts of the human body, arguing cogently that neither natural selection nor "creative



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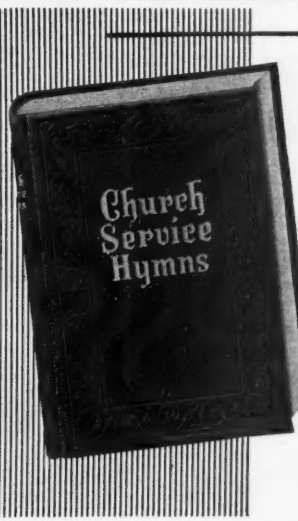
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evolution" can reasonably explain them. Worth the reading of any thinking Christian, and a good book to give to those who think the weight of scientific discovery favors some form of organic evolution. 159 pages. The Paternoster Press, London (1951).

Baptized into Christ, by Herman Hoeksema. Sixth in a series of expositions of the Heidelberg Catechism, covering the Lord's Day through questions 25-27. The ground covered is much wider than that indicated by the title. 179 pages. Wm. B. Eerdmans Publishing Co., Grand Rapids (1951). \$2.50.

The Idea of International Fellowship, by H. R. H. Princess Wilhelmina of the Netherlands. This is basically an appeal to Christians to love one another, the fulfilling of which command of Christ will help solve the world's problems. Of special interest because of its source, it is marked by evangelistic fervor and makes us rejoice in the enthusiasm of this princess for the things of Christ, for her zeal to make Him known as her personal Saviour and Lord. 12 pages (paper). Wm. B. Eerdmans Publishing Co., Grand Rapids (1951).

Modern Science and Christian Faith, by thirteen members of the American Scientific Affiliation. Second edition of a work first published in 1948; the principal difference is a new article on Anthropology,

which occupies almost one-third of the book. An excellent discussion on the points of contact between the Bible and various fields of science. 316 pages. Van Kampen Press. Wheaton (1951). \$4.00.

A. J. Gordon, *Great Pulpit Masters*, Vol. VIII. A sketch of the life of the author of the renowned hymn "My Jesus, I Love Thee" with nineteen of his best sermons. Words fail in expressing the wealth of thought and the riches of spiritual truth in these messages. 256 pages. Fleming H. Revell Co., New York (1951). \$2.25.

Solomon Builds a Temple, by Montague Goodman. The temple referred to here is the human body, especially the body of the Christian. Without seemingly preaching at youth the author conveys to youth, in clearly presented messages, the sacredness of the body. How this "temple" may be kept from defilement and be a worthy house for the Holy Spirit is the dominant theme. The chapter on a Christian marrying an unsaved person is priceless. 64 pages. The Paternoster Press, London (1951).

A Theological Word Book of the Bible, edited by Alan Richardson. The aim of this volume is to give clear descriptions of the important words employed in the King James Version of the Bible. As a whole it will provide valuable help to the Bible student, but must be used cautiously because of liberal notions which crop up here



I watched the flakes of snow, as light as tufts of wool, that silently
made hill and field so hushed and white, and clothed with ermine every tree.



and there. 290 pages. The Macmillan Co., New York (1950). \$3.50.

Separation—False and True, by J. M. Davies. A scholarly treatise with ample scriptural backing on an important subject. 100 pages (paper). Walterick Print Co., Fort Dodge. Iowa (1951). 50c.

Early Steps in the Christian Life, by F. A. Tatford. The author helpfully and scripturally deals with subjects of primary interest to young Christians, such as new birth, baptism, Lord's Supper, giving, church government, etc. 35 pages (paper). Walterick Printing Co., Fort Dodge, Iowa (1951). 30c.

Epistle of James, arranged by Keith L. Brooks. The question and answer method is used for this cross-reference study of James. A number of interesting comments by the arranger help make the booklet helpful and profitable. 32 pages. American Prophetic League, Los Angeles (1951). 35c.

The Fathers of the Church, Vol. 11. This volume contains some writings of St. Augustine, celebrated Bishop of Hippo (a. A.D. 400). Included are his commentary on the Sermon on the Mount and seventeen related messages. Great man that he was, some of his interpretations seem very strange indeed. 382 pages. Fathers of the Church, Inc., New York (1951). \$5.00.

All Occasion Party-Pac, by Ken Anderson and Morry Carlson. Ten copies each of six different party games. Christians will particularly appreciate the spiritual emphasis running through the games. Zondervan Publishing House, Grand Rapids (1951). 50c.

Games for All Occasions, by Ken Anderson and Morry Carlson. As the title indicates, this book sets forth 263 indoor and outdoor games with explanations of each. An ideal collection for the young people's worker. 133 pages. Zondervan Publishing House, Grand Rapids (1951). \$2.00.

Minister's Personal Record, prepared by Bernard Brunsting. Space included for the keeping of such data as baptisms, members received, marriages performed, funerals, sermons preached, etc., enables the minister to keep a permanent and continuous record of his ministry. 135 pages. Baker Book House, Grand Rapids (1951). \$2.00.

Deeper Experiences of Famous Christians, by James Gilchrist Lawson. Tells of the deepest experiences of some of those most used of God in the Christian era. Should serve to challenge the average Christian to a deeper experience with God. 381 pages. Warner Press, Anderson, Ind. \$2.50.

The Christian Church and Missions in Ethiopia, by J. Spencer Trimmingham. This useful survey, long desired by students of missions, covers not only the present flourishing fields in Ethiopia, but also includes a treatment of the more barren Eritrea and the Somalilands. Particularly important is the treatment of the Coptic Church (national church of Ethiopia) and the relationship of the missions to it. 80 pages (paper). World Dominion Press, London (1950).

Christian Knowledge of God, by James Harry Cotton. This volume contains the James Sprunt Lectures for 1947 delivered at Union Theological Seminary, Richmond, Va. It is a thought-provoking book, but leaves the reader without the certainty of faith. It is to be questioned as to whether the author has helped the student into a rational faith or engendered serious doubts. 180 pages. Macmillan Co., New York (1951). \$2.75.

John Wesley's Journal, edited by Nehemiah Curnock. The aim of the writer is to preserve in a continuous narrative the main facts that illustrate the rise and progress of Methodism as described by Wesley himself. The only real difference between this volume and the original lies in certain omissions. 433 pages. Philosophical Library, New York (1951). \$3.75.

The Doctrine of Our Salvation, by Paul Stevens Kramer. Purports to be a commentary giving an exposition of Anglican theology and liturgy, and has as its aim the setting forth of the doctrines of the atonement, the Church, and the sacraments. The author calls the Genesis story of man's fall a myth—it is strange that anyone would be concerned with atonement if there be no original sin. 165 pages. Exposition Press, New York (1951). \$3.00.



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Orthodoxy Is Not Enough

(Continued from page 307)

not heretics. In no case did Jesus condemn what they believed. But He wept over and called woe upon their low vision, wrong emphasis, and selfish motives. So bigotedly did they pursue the good, that they lost sight of the best. They tithed the herbs in their gardens, but forgot justice, mercy, and truth. Jesus bluntly called them, "Pharisees . . . hypocrites!"

In the face of the heart-chilling, cosmic problems the world faces today, the question is not simply orthodoxy. Confronting the four hundred prophets of Baal on Mount Carmel, Elijah did not argue the essential rightness of his position. Rather, he cried unto God. And on the mountain the fire fell. The testimony blazed. And the backsliding, rebellious nation which had turned to other gods now cried out, "Jehovah, He is God!"

† In what may be the twilight hour of world history, God's people are pathetically eager to see once again the fire of Holy Ghost revival fall. Many desperately hunger for a new, intimate fellowship with Christ, for new strength against sin, new power in witnessing, new fruitfulness in evangelism of all kinds.

This all-consuming passion for God Himself is the first requirement for revival. In proportion as we hunger and thirst, we shall be filled (Matt. 5:6). This heart-hunger God will surely reward (Ps. 42:1, 2; 103:5; 107:9) if we are willing to pay the further price.

Before the blazing holiness of God's Spirit can possess and use us, we must repent, not only of the gross sins and outward vices, but also of all the subtle hyphenated self-sins. In the dazzling brilliance of His convicting presence, self-righteousness, spiritual pride, self-justification will be seen for the damning sins that they are.

To break with these and with the marginal pleasures of the indifferent Christians will be painful. To confess our theological complacency, our spiritual coldness, and our appalling spiritual failure—though we may be church leaders, pastors, or officers—will be heartbreaking. But God's way for His Son was the cross, and a cross stands also at the gateway of spiritual power for God's redeemed sons. Bleeding and blessing are inextricably bound up together in the experience of God's saints. The humbling sacrifice of broken, contrite hearts is God's great stipulation for spiritual reality and revival (Isa. 57:15; II Chron. 7:14).

Then God demands faith. What kind of faith? A passionate faith that the God of Elijah still lives. A confident faith that His Word is still true: "And it shall be in the last days, saith God, I will pour forth of my Spirit upon all flesh" (Acts 2:17, A.S.V.) An expectant faith that God wants to meet His people, revive His Church, and herald forth His gospel in mighty miracle power in these latter days. In the individual this means that you will cry to God out of the depth of your spiritual need and heart-hunger for Him. "I will not let Thee go except Thou bless me."

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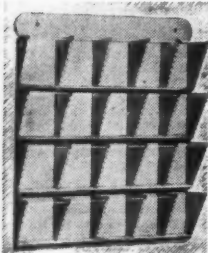


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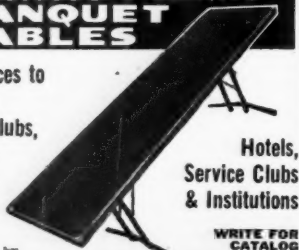
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The Journal of the History of Ideas, July, 1951, Vol. 12, "St. Augustine and the Christian Idea of Progress," by Theodor Mommsen, pp. 346-374.

Contains some very important material on the relation of the four empires of Daniel 2 and 7 to the fall of the Roman Empire.

The Listener (London), August 23, 1951, "The Doctrine of the Holy Spirit," by Canon C. E. Raven.

This is the last of six talks by Canon Raven of B.B.C. on "Science and the Christian Man." He believes that the weakening of the doctrine of the Holy Spirit has had much to do with the failure of the Church to appreciate the discoveries of scientists in the world of nature.

Religion and Life, Autumn, 1951, "Challenge from the Campus to the Church," by Dr. Ruth Davies, pp. 567-578.

Science and Engineering (California Institute of Technology), March, 1951, "Neo-Thomism and Modern Science," by Alfred Stern, p. 12 ff.

Theological Studies, September, 1951, Vol. XII, 320-342, (R.C.) "Bulletin of the Old Testament," by Frederick L. Hornarty.

Time, October 15, 1951, "A Trumpet for All Israel," p. 52 ff.

A remarkable article on the Jewish Theological Seminary of New York and the great revival that is now taking place in American Judaism.

Looking Forward

In future issues, among other things which the editor of this department is planning are three bibliographies which will be distributed over at least three different issues: the best commentaries on Luke's Gospel; the important books dealing exclusively with the New Testament doctrine of the Church, a subject seldom discussed today but of pre-eminent importance; and a bibliography of that rich theme of which the New Testament speaks so much and which we too rarely think about, the intercessory work of Christ. Others will follow from time to time.

Next month I expect to give considerable attention to a new work of ripest scholarship, the most important in its field that has yet appeared in our language, *The Jews in the Soviet Union*, by Solomon M. Schwarz.



Service Center Spotlight

THIS month's service center spotlight swings to San Antonio, Tex. There the eight-month-old Christian Service Center at 608 E. Travis, opposite the main post office, is doing a rushing business among military personnel from Lackland Air Base, Randolph Field, Brooks General Hospital, Fort Sam Houston, Kelley Field, Camp Bullis and Brook Air Base. Between 1,200 and 1,500 men come through the center on Sundays.

Located near the famous Alamo, the center provides lounges, a large recreation room, shower baths and prayer rooms. Free refreshments are served from a popular coffee and cookie bar, and writing materials are available. Included in the center's weekly program are Sunday afternoon hymn sings and Tuesday evening fellowship meetings led by Christian servicemen from the various bases. During a recent month more than 200 men indicated that they had found Christ as Saviour at the center.

Established by Elmer Crockett, who operates a busy and successful service center at Rantoul, Ill., the San Antonio center is in charge of Mr. and Mrs. Ralph Compson, who recently left a pastorate at Big Rapids, Mich., to take over their new responsibilities. Mr. Compson writes that he will be glad to hear of boys stationed at any of the bases mentioned above and will endeavor to help them in any possible way. His address is Box 2374, San Antonio, Tex.

[Next month's Service Center Spotlight city—San Diego, Calif.]

Would other Christian service centers like to make themselves known to men in uniform? As a service to men in our armed forces and to Christian centers, **MOODY MONTHLY** for a limited time will publish names, addresses, brief facts and suitable photographs of centers whose facilities are available to servicemen without charge. Material should be sent immediately to **MOODY MONTHLY, 820 N. LaSalle St., Chicago 10, Ill.**

The War That Didn't Happen! [Continued from page 315]

With one accord a sound of prayer and song rang across the land.

The tide seemed to turn as one of America's greatest financiers requested that we all sing together the fourth verse of Luther's great hymn, "A Mighty Fortress is Our God." And over the hilltops, amid the stately elms of quiet village streets, and above the clatter of city

traffic could be heard a singing people:

*"Let goods and kindred go,
This mortal life also;
The body they may kill;
God's truth abideth still,
His kingdom is forever."*

♦ THAT night they came—from the underground airdromes of the enemy, from airplane carriers in the Pacific and Atlantic, from hidden, secret places of treachery, they swarmed out, a whole horde of aircraft and armies. But not a bomb was dropped, not a gun fired. Most of the nation's millions slumbered on their pillows to which they had retired with hungry stomachs, having committed themselves and their families to God. Only the sentinel troops watching the shorelines and the hilltops and scanning the radar screens saw the host of the foe.

Without protection a bankrupt nation faced the invader and the destroyer. And then the sky seemed to become alight, the very heaven dropping fire—and the enemy retired without a struggle.

The next day a sentinel was reading his Bible and said, "I have found it! Listen to this in Judges 5:20: 'The stars in their courses fought against Sisera.'" And every soldier on that post fell to his knees in thanksgiving.

♦ AND so it is 1960. Peace encompasses the nations of the earth. It is not Utopia. Not all the problems of men are solved. There is still crime, trouble, sickness, heathenism; but there are the evident effects of a continuous revival. The brethren dwell together in peace; and in the deepest jungles of Africa's darkness, along the streets of China and Japan and Korea and India, you see the missionary preaching and singing and telling the story of Jesus.

The churches of America, England, Europe, Canada, and even Russia are filled with thankful believers in the Lord Jesus. The home has been re-established as the basic unit of society eminently worth saving, and the family altar is recognized as the number one solution of domestic problems.

Back through the narrow corridor of a few years we see the darkness, and are thankful to God that the forgotten man who stood in his pulpit that Sunday morning was courageous enough to drop his tears upon the dry ground, the first splashing of a blessed fountain for the peace of the nations and the glory of Jesus.

That's the story I would like to write and read again in 1960. "Fantastic!" you say. "Very improbable!" Perhaps so, but as William Jennings Bryan once said: "The humblest citizen of all the land, when clad in the armor of a righteous cause, is stronger than all the hosts of error."

Or better yet consider II Chronicles 7:14: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven and will forgive their sin, and will heal their land."

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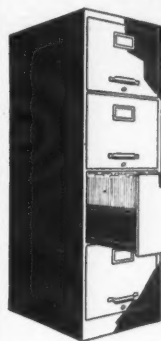
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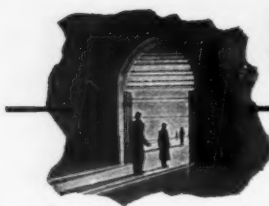
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INSTITUTE and ALUMNI

Fills New Dean's Post

Philip R. Newell, formerly director of the Institute's Correspondence School, has recently been named dean of student affairs. Mr. Newell, who began his new duties December 1, has been in charge of the Correspondence School since April 1, 1948.



Newell

As dean of student affairs, Mr. Newell is acting as counselor and spiritual adviser to the students. Through his efforts, a weekly prayer group, which began among the students during Founder's Week in February, 1951, has continued through the months at the students' request.

Before coming to the Institute, Mr. Newell was secretary and general manager of a Detroit manufacturing firm. During his last few years in that field, he became increasingly active in Bible teaching and evangelistic ministry, eventually resigning to devote his entire time to Christian work.

Besides writing for various religious publications, Mr. Newell has just completed his book, *Daniel, the Man Greatly Beloved, and His Prophecies*, and is also known for his popular correspondence course, *Six Days of Creation*. Under his supervision, the Correspondence School has revised many of its studies and introduced seven new courses.

In addition to his duties at the Institute, the new dean also conducts, twice weekly, special Bible classes at the Milwaukee Gospel Tabernacle, in Milwaukee, Wis., speaks at Bible conferences throughout the country, and is widely known for his ministry over the Institute's radio stations, WMBI and WMBI-FM.

Accreditation Approved

The Institute has recently been accredited in the collegiate division by the Accrediting Association of Bible Institutes and Bible Colleges, according to Dr. S. Maxwell Coder, dean of education. The approval has been in part a result of the new semester plan inaugurated September, 1951.

Dr. Coder explains that "the school is now recognized as meeting the standards established by this association. This means that credits for equivalent subjects are transferable without validation examinations on the part of students entering the Institute from accredited schools, or entering another accredited school after studying at MBI." The term "accredited schools" not only includes Bible institutes and Bible colleges, but other colleges and universities.

MIS Releases Film Strips

Film strips, each consisting of fifty still pictures taken from Moody Institute of Science motion picture sequences, have recently been released by the Institute.

The initial releases include eight film strips. "House of Clay," "Flying Wonders," "On the Beam," "Fish out of Water" and "Backyard Mysteries" are taken from the MIS film "Dust or Destiny." "Everyday Treasures," "Invisible Miracles" and "God of Little Things" are taken primarily from the newest gospel-science film "Hidden Treasures."

A script, compiled by Helen Lane of MIS, is furnished with each strip.

Mrs. Asa Nakada, a Japanese missionary and former Institute student who directs a senior high school in Tokyo, has been eagerly watching this project. Without funds herself, she appealed to some of her friends to help provide strips for her people. In this way, she was the first person to purchase the new MBI gospel "tools."

Upon receiving the strips, she wrote: "Thank you for the most encouraging help you have so graciously given me for my dear people back in Japan. Your films (strips) will be the best way yet to show them the way—those young people who really want the Light, but do not know how to find it."

According to Don Parson, Film Department director, the strips are already receiving an enthusiastic response, especially in the classroom. He says, "This is one of the answers to our prayers to bring the gospel to the unchurched with a minimum of expense. These film strips have been needed since the first Moody Institute of Science film, 'They Live Forever,' was released in 1944."

Because the cost is moderate—\$5.00 each—and only a small amount of equipment is necessary for showing, the film strips are ideal for classrooms, Sunday schools, home missions, foreign missions and child evangelism work. Also available are booklets entitled, *Hidden Treasures* and *Dust or Destiny*, giving detailed information on the film strip subjects.

Florida Conferences

Two Moody Bible Institute conferences, featuring outstanding speakers, special music and a gospel-science film, are scheduled in Florida during February.

The special meetings will convene at Sebring, February 10-March 2, and at Boca Raton (between Palm Beach and Miami) February 25-March 2.

The Sebring speakers' roster includes Institute men, Dr. William Culbertson, president; Dr. S. Maxwell Coder, dean of education, and Michael A. Guido, extension evangelist. Also slated is Laurence T. Chambers, Bible teacher and evangelist. George S. Schuler, formerly on

the Institute's music faculty, and Robert Parsons, director of programs for WMBI and WMBI-FM, will present special music.

At Boca Raton Dr. Culbertson, Dr. Coder and Mr. Guido will be on the program. Stratton Shufelt will be in charge of the music. "Hidden Treasures," newest Institute film, delving into the minuteness of God's creation as seen through the microscope, will be a highlight of the conference.

Missionary Speaker

Among the more than twenty outstanding speakers during Founder's Week Conference, February 4-10, will be



Smith

Institute graduate Gordon H. Smith, missionary to Indochina. Appearing on Missionary Day, Mr. Smith will bring a message at 10:30 a.m., February 7.

A graduate of Moody Bible Institute (25) and Toronto Bible College,

Mr. Smith also attended Wheaton College and Los Angeles Baptist Theological Seminary.

Smith, who went to Indochina in 1928, worked four years in Cambodia, and then began pioneer work among the primitive tribes. He reduced the Pnong language to writing, established an indigenous church, Bible school, and leprosarium. While on furlough, he is showing films on the work of the new leprosarium.

The author of several books, including *The Blood Hunters*, *Light in the Jungle*, *The Missionary and Anthropology*, Smith is a fellow of the Royal Geographical Society and the Royal Anthropological Institute.

Compiles Songbook

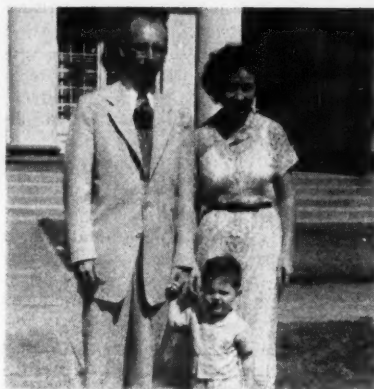
With an untiring determination to reach her people for Christ, Mrs. Yoriaki Nakagawa, an Evening School student at MBI, has recently completed a gigantic task in financing, compiling, publishing, wrapping and mailing 5,600 copies of a hymnbook, *Joyful Songs*. Dedicated to the Christian youth of Japan, the book was compiled in memory of a daughter, Akiko Elizabeth, who died when a child.

The book, published primarily for Japan, contains well-known gospel songs and hymns, with English words. It also contains ten of Mrs. Nakagawa's own musical settings with words by various authors, one of whom is Dr. G. Coleman Luck, of the Institute faculty.

The modest little Japanese woman, with a determination to give her all to Christ, financed the publishing of these books by using an insurance policy, and worked to earn the \$200 needed for postage. Eight long months she wrapped and packaged these songbooks, often until early morning, praying over each package.

"Christian young people in Japan are eager to learn English hymns," says Mrs. Nakagawa. The gospel songbook is being used in Japanese high schools and colleges as a textbook.

Mrs. Nakagawa has been attending Evening School since 1945.



President Cornelius Keur, his wife, Fern (August '39), and their three-year-old son.

New Fellowship in the Islands

During a recent trip to the Hawaiian Islands, Herbert Lockyer, Jr., executive secretary of the Alumni Association, organized a strong fellowship among the more than thirty Institute alumni now on the islands. Cornelius Keur '40, was elected president and John Kalili, Aug. '51, vice-president. The fellowship will make its headquarters in Honolulu.



John Kalili

According to Mr. Lockyer, this is the seventh active alumni fellowship that has been organized outside the boundaries of United States. The Institute already has fellowships in Great Britain, Japan, Belgian Congo, Ethiopia, Venezuela, Hong Kong and Mexico.

During his trip to the beautiful islands, Mr. Lockyer showed the latest Moody Institute of Science film, *Hidden Treasures*, every night. At one showing more than 2,200 saw the film in an open-air park in Honolulu. It was also shown to hundreds of students at the University of Hawaii.

Founder's Week Alumni Day

More than 800 alumni are expected to take part in the special activities planned for Alumni Day on February 5 during Founder's Week Conference. Three Institute graduates are scheduled to bring messages at the morning, afternoon and evening services.

At 2:30 P.M., Dr. Richard A. Elvee, August '32, pastor of the First Baptist Church of Buffalo, N.Y., will bring a message. At 3:15 P.M., Dr. T. Leonard Lewis, December '27, president of Gordon College, Boston, Mass., will speak. Dr. Ralph E. Stewart, 1919 graduate, and pastor of the San Gabriel Union Church, San Gabriel, Calif., will be heard at 7:30 P.M.

A highlight of the day will be the alumni banquet at 1:15 P.M., in the Institute dining room. At the close of the

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banquet, Institute President William Culbertson will bring greetings, followed by the election of national officers of the Alumni Association.

They'll Dry Up

Some Negro children on the south side of Chicago, after seeing micro-organisms in the Institute film, *Hidden Treasures*, asked the film representative if they were drinking those "animals" when they drank water.

"Yes," they were told.

"Then we'll drink milk instead," they decided.

Informed that the microscopic organisms are in milk too, they declared, "Then we'll just dry up."

**For Your Reference
Speakers
46th Founder's Week
February 4-10
Moody Bible Institute
Chicago, Ill.**

GUEST SPEAKERS

Dr. Richard A. Elvee, pastor,
First Baptist Church, Buffalo, N.Y.

Dr. Bob Jones, Sr., evangelist
and founder Bob Jones University,
Greenville, S.C.

Dr. T. Leonard Lewis, president,
Gordon College, Boston, Mass.

Dr. Robert C. McQuilkin, presi-
dent, Columbia Bible College, Co-
lumbia, S.C.

W. H. Meredith, lawyer, Poplar
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dent, Philadelphia Bible Institute,
Philadelphia, Pa.

Edward Nelson, director, God's
Invasion Army, St. Paul, Minn.

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tor, Park Street Church, Boston.

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Arlington Presbyterian Church,
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turer, Pacific Palisades, Calif.

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Dr. Robert Smith, professor,
Bethel College, St. Paul, Minn.

Jacob Stam, lawyer, Paterson,
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Dr. Ralph E. Stewart, pastor
San Gabriel Union Church, San
Gabriel, Calif.

Jack Wyrzten, director, Word of
Life Fellowship, Inc., New York.

INSTITUTE SPEAKERS

Dr. S. Maxwell Coder, dean; Dr.
William Culbertson, president;
Harold E. Garner, faculty mem-
ber; Michael Guido, evangelist,
and Dr. Joseph C. Macaulay, fac-
ulty member.

News Report

[Continued from page 335]

be held at the Lawson YMCA, is open to all in the religious publication or writing field.

In addition to business sessions, the convention program also includes demonstrations in editing, layout and advertising, and a panel discussion on editor-writer relations.

From Here and There

► Belfast, Ireland, is to be the scene of Youth for Christ International's fifth World Congress on Evangelism. The conference is being scheduled for next August, with dates to be announced shortly.

► A Christian Citizenship Award Contest for young people from fifteen to twenty-five has been announced by the International Society of Christian Endeavor. Awards will be made on the basis of essays on "I Speak for Christian Citizenship," and personal service records of citizenship activities.

► Merger possibilities among the five divisions of the Lutheran Church which have previously worked together in the American Lutheran Conference were explored recently at a committee meeting in Chicago. Groups represented were the American Lutheran, Evangelical Lutheran, United Evangelical Lutheran, Augustana Lutheran and the Lutheran Free churches. The committee's report will be presented before conventions of the five divisions next summer and fall.

► Television was utilized to publicize the ninth National Congress of the Fraternity of Christian Doctrine, held recently in Chicago. Largest and most important Roman Catholic assemblage in Chicago since 1926, it was attended by more than 10,000 ecclesiastical and lay delegates along with 100 members of the Catholic hierarchy.

► A twenty-four day tour of central France has recently been completed by a team of four pastors, four Christian dramatists and four evangelists. In house-to-house calls, many times in villages where not one Protestant was found, the team gave dramatic presentations of Bible stories and distributed pamphlets and Scripture portions.

► Atlantic City, N.J., will be the site of the thirty-fourth annual meeting of the National Lutheran Council, from January 29 through February 1.

HOW TO READ THE BIBLE

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If a promise lies upon the page as a blank check, cash it.

If a prayer is recorded, appropriate it, and launch it as a feathered arrow from the bow of your desire.

If an example of holiness gleams before you, ask God to do as much for you.

If the truth is revealed in all its intrinsic splendor, entreat that its brilliance may ever irradiate the hemisphere of your life like a star.

—F. B. Meyer

Moody Monthly



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The Sheep and the Goats [Continued from page 318]

pared for them, but for "the devil and his angels." How unspeakably solemn that men should have to share the devil's destiny!

If it were merely a question of the way in which one human being had treated another, we might well wonder at the severity of the judgment here meted out, but, as we have already noted, those so condemned are evidently leaders who have posed as righteous men, but who satisfied their own lusts at the expense of the "brethren" of the King.

The gravity of an offense is measured by the dignity of the person offended. And even the least of these His brethren must be a prince. It should be quite evident that the sin for which those on His left hand are condemned is not one of ignorance, but of willful neglect. And that accounts for the severity of the judgment.

Nevertheless, the "goats" demand an explanation. They want to know when they saw Him in distress of various kinds and did not minister to Him. His reply is, "Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me." Just why the Lord did not add "my brethren" we do not know, but He certainly was referring to the very same persons mentioned in verse 40. No matter how insignificant they may appear in the eyes of men, they are precious in His sight.

IV

From the last verse of our chapter, which is also the end of the discourse, we learn that the issues involved are eternal. As every intelligent reader of Scripture knows, there is no difference in meaning between the words here rendered "everlasting" and "eternal." They represent

one and the same word in the original Greek. And since the same word is used in speaking of "the everlasting God" (Rom. 16:26), there can be no question at all about its true meaning.

But even though the issues here involved are eternal, this judgment must not be confused with that of the great white throne. That will not take place until a thousand years later (Rev. 20:5, 11-15). Moreover, it will concern the dead, not the living. It is then that the dead will be judged out of those things which were written in the books, according to their works.

Before that we read of two who will be cast alive into the lake of fire burning with brimstone (Rev. 19:20). That will occur, we believe, when "the Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father" (Matt. 13:41-43).

Thus we see how the Olivet Discourse takes us right to the very close, or consummation, of the (Jewish) age which will usher in the Millennium, when the priests of God and of Christ shall reign with Him a thousand years. And that concludes our Lord's answer to those questions put to Him "as He sat upon the mount of Olives" (Matt. 24:3).

There are many indications that the time for these things to be fulfilled is near at hand. That should have a sobering effect upon all of us. Our hope and prayer is that our study of them may result in greater devotion to our blessed Lord, and greater diligence in His service.

THE END



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Many Christians, under the constraining passion of their first love, were in the habit of devoting long periods of voluntary service to the cause of Christ. One young man even expressed his regret that in six months he had not been able to deal personally with more than 750 people. During a year's imprisonment for participation in the Independence Movement, a Korean preacher led to Christ no fewer than one hundred of his fellow prisoners. And more wonderful still, a special prize was awarded to a little girl for having brought 418 new pupils to the Sunday school during a single year.

Korea means "Morning Freshness," and such was the "morning freshness" of the Korean Christians in the springtime of their spiritual life.—*World Dominion*

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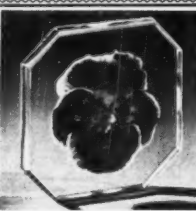
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CHORUSES

The Fire and the Hearth [Continued from page 309]

"Yes, Pastor, we're still carrying on our family devotions" spoke a lovely voice over the phone. "They're not progressing just as I'd hoped they would, though. But my husband does read every night to the children from the Bible storybook, and at least one of us prays each night. And—well come to think of it—things are progressing at that! We were given an eviction notice, and to the surprise of all my friends, I wasn't the least concerned. We put it before the Lord at the family altar and simply waited. And do you know what? We just obtained a home right near the church, and we're going to be much more active now."

Can you blame me for letting my hand rest right where I'd set the receiver down and gazing moist-eyed up into God's presence where the flames of that family altar were glowing?

One, Mr. Barleycorn, recently stepped out of the kingdom of alcoholic darkness and into the kingdom of the Son of God's love. I immediately set the open Bible on his breakfast table and admonished the new-born brother and his wife to begin family devotions the next morning. Upon inquiring the next day, I found to my dismay that they had failed. Satan had slipped in with his subtlety and deceived the seeking pair.

Again I strongly admonished them with "the word of God that effectually worketh also in them that believe." Two days later, I telephoned again.

"Oh, my," answered Mrs. Barleycorn to my question as to their present welfare, "my man is reading the Bible right now instead of looking at television." Above the scenes of the evening's video offerings, I saw a light above the brightness of the sun, shining round me, and it came from Mr. Barleycorn's Bible—the foundation stone of a brand-new family altar.

Family altars aren't fixed. Miss Prudence carried hers in her heart and handbag to college. Let me read you the post card she sent.

"Dear Pastor, Charlie told me of the visitation our church had from the Lord last night. I just wanted to let you in on my answered prayer. In devotions that night, I had asked the Lord to send a revival to our church, but that it might come when I was there. Then I was convicted that such a prayer wasn't right, since it would be a couple of weeks before I could get home—so added, 'unless it's Thy will to send it sooner.' Praise the Lord! And may it continue until after my finals—and then some!"

Yes, and Miss Prudence has seen it—the fire is burning, and then some!

The "then some" includes that Wednesday night when the overflow from the family altars came flooding upon us. There was a rather unusual time of quiet before anyone began to pray. It was not at all awkward, however, but very sweet. It was the hush that one feels when he is in the presence of God. Then someone began to pray. It was very real. A young person followed with tears, asking God for a pure heart and sincere motives. Then as each lifted his voice,

the others lifted their hearts, praying in the Spirit.

When the last one had prayed, it was a half-hour after closing time, and the pastor hadn't taught a word. There was no need to teach that night. God had answered with fire.

Then came that Sunday night—that never-to-be-forgotten Sunday night! The pastor had announced his subject that morning, but by evening time he could not preach it. Actually unprepared, the pastor arose that evening to preach. There were a few groping words, a crowd of patiently waiting people—a pause—and then, the Lord took over.

It was no longer the time to talk—it was time to listen. And God spoke "expressly" to each waiting heart. Sacred confidence will not permit the recording of God's answer. Suffice it to say, cold hearts were melted, secret sins were revealed, and the sweet dew of tears had fallen as we parted, just an hour late.

The following Sunday night was one of exceeding joy and great victory. At the close of the service, some twenty young people who had already given their lives for full-time service stood across the front of the church. To their ranks were added three dear young saints who right then laid down their wills on the altar of service. Then, white-faced and trembling, a young father, his wife and her mother came down the aisle. How the heavens must have rung! How the saints wept for joy as Christ received them, and the Holy Spirit stepped through their veil of tears into the citadel of their souls.

And what's more, any Saturday night that you chance to be in our neighborhood, if you look closely enough, you will see the lights of many candles—not wax candles, but clay candles, candles of the Lord, precious teen-age candles—sending forth their light into the sin-darkened homes under the very shadow of the church. And should you ask a guardian angel, "Whence came they, and from whence are their warm, delightful testimonies?" the angelic answer would be, "from the fire and the hearth!"

Yes, Satan still stands with his bucket of chilling water, and Christ Jesus the Lord continues ever faithful with His vessel of grace-giving oil; but God has changed John Bunyan's painting for us here. Christian and Interpreter are no longer alone. The family is in the scene and are gathered around the fire and the hearth.

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Youth **SUPPLEMENT**

Hazel Goddard, Editor



You Must Have Fun
see You. and Your Young People



Lambert photo

SOLID ICE FOR '52

By William Petersen

Resolutions are nothing more than good intentions,
unless preparation is made for keeping them.

EVERY New Year's article you've ever scanned has read like this: A fellow looks back on the old year and considers what a mess he has made of it. He decides to make some resolutions, but the author informs him he doesn't know how to make New Year's resolutions and will break every one by February 1. Then the writer tosses in Tennyson's "Ring out the Old, Ring in the New" or some comparable ice-breaker, and comes forth with sample resolutions to be plagued by for 365 days. But the author admits since no two people are alike, it might be better if the reader makes them up for himself.

And that's the end of it.

Funny, isn't it, how futile mere resolutions are? Something like trying to skate on that pond out in back right after a big thaw. When you skate into the middle and chisel some fancy figure in the ice for the benefit of the girl on the sidelines, you hear a menacing crack. Scared, you lose your balance; your feet go up, you go down, and the ice opens its frigid portals for your entrance. It's chilling and embarrassing, especially with the girl running up the hillside howling in shrieks of laughter. And it's just like most New Year's resolutions made with the best of intentions.

Perhaps you're an excellent skater, but preparation had not been made for the unexpected. Even Dick Button, champ figure cutter, can't skate on lukewarm water.

✦ **GETTING** down to brass tacks, this is what I mean by preparation:

Suppose Susie Gluttz makes a nasty remark about you next May 17. All the

New Year's resolutions in the world won't give you a pleasant smile for your response. But a bit of proper preparation will.

Or next fall in football practice as you plow through the line, Sam Katzenjammer socks you in the jaw. Do you think your resolutions will force you to stop on the line of scrimmage and invite him to your Bible club? Resolutions are good only if preparation is made first.

Speaking of preparation, let's see how you could get that hazardous skating pond back into shape. Over there are some obvious things: weeds, sticking right through the ice. You can be sure skating is treacherous in those places; so pull up those weeds.

Similarly the first step in getting your life ready for 1952 is the yanking of the obvious weeds. Open yourself up to God and let Him pull. It's silly to make resolutions until all known barriers between you and God have been cleared away. If you want your life to be improved, your ice to be strengthened, you must first show your willingness to let everything go but God.

James in his epistle writes of a double-minded man being unstable; his solution is laying aside or pulling the weeds out by the roots. One translation starts James 1:21 as "Clear away all the foul rank growth of malice," and later classifies other weeds as bitter jealousy and rivalry.

Sure they are simple things; yet they must be cleared. Ice is thin where weeds are thick. How can you expect your resolutions not to be smashed if you are not willing to chop out the unclean growths?

✦ **NEXT** comes the most vital part of your preparation—your relationship to God. Whatever New Year's resolution you have in mind, the best preparation is to know God better. Paul thought so, for in Philipplans he voices his desire, "That I may know Him." Moses, with the brightness of God's glory on his face, cried, "That I may know Thee."

This knowledge comes not by a mere acquaintance, a casual introduction and occasional meetings at Christmas and Easter or even every Sunday, but by a perpetual intimacy day after day. It comes from a continual speaking to Him in prayer and letting Him speak to you through His Word. It comes from having an open heart to drink in His suggestions for your life, so that He may shape it according to His will.

It's common sense, too. If you yourself don't know what's ahead in '52, it's smart to know Someone who does. To those who stand uncertainly on the threshold of a new year, there can be no greater comfort than in knowing the truth of the old hymn:

*"Eternity with all its years
Stands present in Thy view;
To Thee there's nothing old appears,
Great God, there's nothing new."*

Yet beginning the new year with a right relationship to God is not enough. That relationship must be maintained and strengthened by looking into God's face each morning and asking Him for guidance throughout the day.

Old-timers quote, "Eternal vigilance is the price of success." At one time all of the ten virgins were ready to meet the bridegroom, just as prepared as anyone

[Continued on page 372]

How Jack Found His Corner

By JIM MONTGOMERY

YOU probably know a fellow like Jack Larsen. Maybe he is in your group at church, or he might be *you*. Like all other high school fellows and girls, Jack has come to the place where he must make some decision about his life's work. And, like most young people that age, he is not quite sure what he wants to do. He is undecided as to what college he should attend, or whether he should even go to college. He is confused, and yet he feels that he must make a decision so he can get the proper training in high school.

Fortunately for Jack, there are many things that can be done to greatly lessen the possibilities of his making a wrong move, and you can help him . . . here's how:

♦ **FIRST**, let us try to discover what field of work Jack is best suited for. Remember, he has distinct talents and abilities, and his happiness and success will depend to some extent on whether his ability is synchronized with his work. How can we know his ability? There are three basic approaches to the problem—his *interests*, his *aptitudes*, and his *personality*.

Jack's interests will help considerably in discovering his abilities. For instance, there is the story of a fellow who made application for entrance in a Christian college a few years ago. He was a consecrated Christian and he felt that he should go into the ministry. His parents and pastor agreed with him.

As it turned out, however, he never did get into the college or into the ministry. And it is probably a good thing that he didn't. His I.Q. was much lower than the average for those in the ministry and he hated to read. On the other hand, he loved mechanical things and was always working on cars and motors. He undoubtedly would have been miserable in the ministry, but very successful in a machine shop.

Jack must be encouraged to determine his interests for himself, yet there is danger of his "thinking with his feelings" as so many young people do. Often teen-age fellows "feel" that they would like to be engineers because their fathers are engineers, because engineers are paid well, because engineers are respected by society or for other such reasons. But if they are never seen taking clocks apart or tinkering with mechanical gadgets, their real interests are probably far from the engineering field.

You can fairly well figure that the things that a fellow does in his spare time are a guide to his real interests. No one uses his spare time to do things he does not like to do. Extracurricular activities participated in and enjoyed are also an indication of his interests. Hobbies give a big clue. In fact, a college recently made a follow-up study for ten years of several hundred of its graduates. It found that those who had been most stable in their occupational choices were those who had an occupation similar to the hobbies they had engaged in during their childhood or youth.

♦ **BUT** determining Jack's interest does not give the complete picture. It is also important to find his aptitudes or skills. It might be that he does not have the ability to do the thing that interests him most. There is the example of the girl who wanted to get into nurses' training after graduation from high school. Her parents wanted her to go to college instead, and insisted that she take some vocational tests. She did and scored low in nursing. She concluded that the test must be wrong, for she knew that she wanted to be a nurse. The vocational counselor suggested that she get some experience as a nurses' aid in order to get a closer look at nursing. After seeing nurses in action, nursing soon became very distasteful to her, and she later said it was the last thing she would want to do. Now she is happily engaged in college work.

Some background information, such as the high school courses in which highest grades were made and the extracurricular activities participated in with some success, will also help in checking aptitude.

♦ **THE** third consideration is Jack's personality. Again tests can be made in most high schools that would show how he compares with other high school fellows in various personality traits, such as sociability, self-confidence, emotional stability, dominance and so on.

Background experiences must be considered here also. Has he worked well with his friends? Has he held many offices in school and church? Has he worked well under people? Answers to those

*The world is full of "Jacks"
... young fellows who
are perplexed,
unsure of their futures.*



IT HAPPENED LIKE THIS . . .

It was rough on my brother, Dad and me. We had to do the cooking, cleaning, washing, mending and all the things that Mom had done. We didn't appreciate her until we lost her.

Dad carried most of the burden—he had to get up early and do housework before he went to work, and we had our duties before we went to high school. Dad would always have to go to bed early so he'd get enough rest. He did the best he could and even a little more, but it left my brother and me pretty much on our own.

Considering everything, my first three years in high school were straight. I didn't drink or smoke and I studied hard. I played football, basketball and baseball and it was fun, but I kept my eyes on the fellows who did the things I didn't. They seemed to have a great time running around all hours of the night and they had more girl friends. So I started to run around with them and do the things they did. My grades fell off and I wasn't as efficient in sports, but I thought I was having fun.

Right after graduation, I enlisted in the Navy. I wasn't in very long. My wild life caught up with me and I was sent to the hospital at Great Lakes with tuberculosis. After being there six months I was honorably discharged and sent home.

Instead of taking care of myself at home, I began running around again, only this time it was worse. In another year I was back in the hospital with only a slim chance to recover. I was sent to the University of Michigan Hospital for an operation, which was my last chance. God spared my life and in a short time I was led to see Him as my Lord and Saviour.

I know that my close brush with death was in a way a blessing. If I had not been taken sick and put in the hospital, I would probably never have accepted Jesus Christ and never would have found real happiness.

The first part of my life I am utterly ashamed of, but I feel that if others read about it and see how much happier I am now, they too might open their lives to Him.

Have you had an outstanding experience which might help other young people? YOUTH SUPPLEMENT will pay \$5.00 for each one published. Contributions should not exceed 300 words and they cannot be acknowledged or returned.

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questions will show whether Jack is best fitted to work in an executive type of job or in other jobs where he would work with or under others. When this information about his personality is gathered, it can also be used to show Jack how to improve his personality.

After these three considerations have been studied and it seems as if Jack has discovered his field, what then? If Jack's attitude throughout has been one of desiring the will of God, he can be confident that God will lead him in the direction of his ability and talents.

But discovering Jack's field and ability is just the beginning. The world is full of Christians who have ability and know their field, but who have failed in using what God has given them. Such things as opportunities, practical experience and place of training must be considered.

Opportunities and needs for Jack's ability may be discovered by reading available information, by conferences with older men in the field and in other similar ways. Jack should do everything possible to find where his particular talents are needed most.

♦ DETERMINING what further training is necessary is the next step. Obviously, some fields will require college and even graduate work while others will not. A few years back two brothers enrolled in the University of Chicago. Apparently, they applied themselves in their studies,

but somehow they just couldn't make out. They finally managed to get into a fraternity, but after six weeks they were flunking in most of their courses and the frat kicked them out. They studied very hard the next few weeks and managed to talk their way back into the frat. However, by the end of the twelve-week period they were failing again.

The school threatened to drop them. The frat did. Somehow, they managed to get good enough grades to stay in school, but they were miserable in college. By the end of the year they had failed more classes than they had passed, and finally gave up the idea of going to college.

Soon afterward they started to work in a soft drink company as truck drivers, and they are now at the head of the business. This is not the story of two boys who just didn't amount to anything, but rather of two boys who were misdirected into going to college when they were not really suited for it.

But if it is decided that Jack's vocation will require further training, it is then important that he get into the right school. That means the school that will not only give the best academic preparation, but also the best spiritual and social or personality preparation.

Every Christian should not necessarily go to a Christian college. If one has a good grounding in the faith it may be

[Continued on page 372]

Let's Face It

By ANNE CHILDS HUMMEL

Anne Childs Hummel is a new by-line to YOUTH SUPPLEMENT readers. Starting this month she follows Lois Troutman as editor of this column. Mrs. Troutman did a keen job and we're sorry to lose her to her more pressing duties. But we want you to get to know our new writer, and the best way is to ask questions. Fire away! Won't you?

I've been faced with a puzzling situation recently. A man who seemingly is a real servant of the Lord—he preaches the gospel, wins souls, etc.—has turned out to have feet of clay. He maneuvers, plays politics, uses any means to gain his ends, is not honest, does not keep confidences. This is not hearsay—I know it is true. But it doesn't add up. I'm a fairly new Christian. I am shocked to find this among God's people. What is the answer? How do we account for it?—L.N., Texas

This is a question which puzzles many Christians and for which there is no easy answer. Why does God use some men in His service when there is evident inconsistency in their character and conduct? We see this same problem when we look at certain Old Testament characters. How can we explain Abraham who, although termed "the friend of God," twice lied, calling Sarah his sister in order to protect himself (Gen. 12:13; 20:2)? Basic in the life of Abraham, and any other man who is used of God, is an underlying love for God and fidelity to His Word, which apparently outweighs certain undesirable characteristic. While this is true, however, it is certain that such a person could be used by God to a much greater extent if these weaknesses were not there.

The tendency today is to attribute soul-winning to man, whereas it is essentially the work of the Holy Spirit. It is God's desire that all men should come to a knowledge of Himself. To this end He uses frail instruments in His service, not that the instrument may be glorified, but that His purposes may be accomplished. The fact that a man is used by God in evangelism is not necessarily a blanket commendation of all his actions and methods.

As individual Christians, we must place our confidence in the Lord Himself. Any confidence we place in men may ultimately lead to disillusionment. It is our responsibility, by study of the Bible and daily fellowship with our Lord, to discern the traits of character and practice of life that He desires in us.

What I Want . . . Encouraging

I am a new subscriber to Moody Monthly, and while I enjoy the whole magazine, I especially appreciate the YOUTH SUPPLEMENT. The articles, "What I Want in a Man" and "What I Want in a Girl," gave me a real thrill, for in these days it is rare to find young people looking for the "real" things. I want the fellow and girl who wrote those articles to know what an encouragement they were to our whole family.

Eagle Springs, N.C. ELIZABETH WHITLEY

Moody Monthly

You
and your
young people

By WALLY and ESTHER HOWARD

You Must Have Fun!



Live-wire social affairs are things no
young people's group can do without

How much fun have you been having with your young people lately? Perhaps you will think this a frivolous and unnecessary question, but your answer to it may mean the difference between the success or failure of your work among the teen-agers in your church and community.

If your church already has a social program, you might check to see how well it fulfills each of these requirements, and how it might be improved. Many churches employ full-time directors for their youth activities. If your church is not one of these, your job is even more important in arranging and supervising suitable activity.

We know of one church without a paid youth director where a young couple have organized a social program, with some kind of activity every week, and with the help of other couples they are able to share the responsibility enough so that the burden of entertaining and sponsoring the activities does not fall entirely on any one or two people. While one couple opens their home to the crowd, another couple arranges for the evening's entertainment. Of course one certain person must be in charge of scheduling and co-ordinating such activities, and since that somebody is probably you, we have a few ideas to pass along that may help.

Your activities will, of course, vary according to the age group, its size, the interests of your young people, and the part of the country you hail from. If your group is small, though, you might consider going together once a month with other churches on things. There's value anyway in getting your youngsters to meet those in other gospel-loving churches, to share their fellowship and activities.

Try These in Your Group

Now here are some specific ideas for activities:

A bunking party. In some places these are called "slumber parties." They afford good opportunity for a girl leader to spend time with a group of girls and will often lead to worthwhile discussions of the Bible and times for prayer. The masculine counterpart of a slumber party is an overnight camping trip, which too may give a leader a good chance to talk informally about the Lord to a group of boys.

A breakfast party. Just for a change, why not try an outdoor breakfast, especially at the end of a bicycle ride? Most youngsters like the come-as-you-are type of affair, rather than dress-up occasions, and this gives you a good chance to do something different that they will like.

A progressive dinner. Each course of the dinner is served at a different home, a car's hop away or, in a small town, within walking distance. A bit of a party at the last house can wind up the evening.

Excursions. If you live in the country where there are historic spots worth visiting, or mountains to climb, lakes and rivers to see, plan an all-day trip with your crowd. Just spending the day together, going to see something, is a valuable help in getting to know your crowd and letting them get to know you.

Banquets. Once a year, your crowd (especially the girls) will enjoy a dress-up banquet, preferably in the spring. You could time this to honor your graduating seniors, and arrange a deluxe program with music, short speeches, and all.

Gym night. Arrange to use the school gym some night and have active games available for everyone (basketball, shuffleboard, ping-pong, badminton, etc.), moving the crowd from one game to an-

other so that everyone has a chance to play three or more different games.

Parties. If you get variety into your activities it won't be necessary to stage the usual type of party too often, and when the time does come for them you can go all-out to make them unforgettable occasions. You can find books in the city library that will help you, but here are a few brief suggestions:

Some Party Principles

Don't mind a little noise. Youngsters like noise and there's nothing wrong with it in the right place and at the right time, so long as it doesn't get out of hand and degenerate into downright rowdiness. Usually the amount of noise is a barometer indicating how much fun your crowd is having.

Getting your party started is the hardest part. If you can get them to the place of the party all at once it will help. Then be sure that your first two games really go over. (Use the ones you know are sure-fire!)

Keep things moving. Don't let the party drag. The minute a game drags call it off and start another. One way to keep the party alive is to plan some "interruptions" timed to intersperse your other activities. (For example: Have someone posing as a delivery boy come through with a three-inch pine tree in a flower pot trying to find Mrs. Murgatroyd. Five minutes later he comes in again and the tree is a foot tall. The third time it is three feet tall, and the last time it is so big he can scarcely get through the door, while he insistently calls for Mrs. Murgatroyd. Again, have someone dressed up as a charwoman come through off and on with mop and bucket, wearing an absolute deadpan expression on her pasty face. You can think up a dozen such ideas and time them to keep interrupting your party.

These will give the party a two-fisted punch.)

Plan the closing. If possible (though it isn't absolutely necessary on every occasion) end on a spiritual note, either with a time of singing and a short devotional message or a personal testimony from some on-the-ball Christian. There is no reason why a party and a devotional time should be thought antagonistic to one another. Even a very lively, noisy party can lead into a wonderful time of meditation on the Lord and His salvation if you have prayed for it and planned it that way.

More Party Ideas

Have you ever tried this kind of party?

1. Divide your group into teams, giving them school names (such as Sub Normal, I O U, and so on), making them elect a president and cheerleaders, make up a school yell and song, and then run

all the evening's activities on a competitive basis. Best yell, best song, and winners in each relay event get points for that team, and there's a big prize at the end of the party.

2. Use the old Truth or Consequences technique to get different ones to participate. This takes a good master of ceremonies and a dozen or more well-planned "consequences" such as you can hear on radio programs.

3. Try a haunted house party some time. Have the crowd meet at a central spot in town, take them out in trucks by a round-about way, lead them through the woods on a rope and into your "haunted house" which has already been arranged with chamber of horrors.

Well, that's all there is time for this month. But from time to time as you want them, we'll pass along other ideas. In the meantime we wish for you and your young people a richly rewarding

social program. May it help you in winning the confidence of your kids, and provide for them wholesome activities that will show them naturalness of a well-rounded Christian life, and point them always to the Saviour who came to give life and that more abundantly.

Solid Ice for '52

(Continued from page 368)

to keep a resolution for the first week of 1952. But only those five virgins with a supply of oil for their lamps were prepared when the bridegroom came.

✦ James instructs, "Be ye doers of the word, and not hearers only." This does not mean just in big opportunities that affect your main resolutions, but in every task of life; for by being victor in the small things, you learn to become victorious in the large. There is no reason for delay. Unaware of when the crucial battle is to be waged, you must begin preparation now.

A young college grad, serving in his first year as railway division superintendent, requested in August three snowplows to be furnished as soon as possible. The officers laughed. "Why?" they asked.

The young man replied, "I want to be prepared."

Another laugh from the officers was their refusal. Yet during that winter heavy snows blocked the tracks and the company lost heavily because it was unable to keep the tracks open.

You hardly know what to expect from 1952—a war year, leap year, election year, all rolled into one. You'll have quick decisions for which there must be preparation. You'll have opportunities that demand a solid foundation of planning. Yes, it may even be the year of Christ's return, and the question will not come, "Have you resolved?" but "Are you prepared?"

How Jack Found His Corner

(Continued from page 370)

wise for him to go to a secular school.

There is the case of a student who was attending a Christian college and was majoring in elementary school administration. He was not getting all that he needed, but he hated to leave the school because he loved the spiritual and social life. But at the suggestion of his counselor he went to a state school where they had a good department in his field.

He recently wrote a letter to the counselor, saying he was thrilled with the work at the college. He was getting the training he needed and was developing spiritually because he realized his necessity for a closer walk with the Lord in order to witness properly to those around him.

In making these big decisions it would certainly be fatal for Jack to rely merely on these tests and forget the Lord and His will. But neither should he simply pray and then lie back and hope that the Lord will in some way make a revelation to him. In Psalm 37:5, 6 the Lord says that He will enlighten our judgment if we commit our way unto Him. He'll work through the judgment He has given Jack . . . let Jack use it thoughtfully, prayerfully, submissively, that he might be a better servant to His Lord.

Why Fun Fits In

ALL adolescents are caught between two worlds—the old familiar world of childhood, and the new, mysterious, inviting world of adulthood. Psychologists tell us that many of the problems of adolescents arise from their attempts at being grown-ups when they aren't yet actually grown up. They make a stab at it, then turn, with perplexing unpredictability, to scamper back to the old familiar ways of childhood, only to turn again and make another try at being grown up.

Fun in social affairs makes a wonderful bridge connecting the two worlds of childhood and adulthood. Over it the teen-ager may more easily make his journey from the world of carefree play to the world of responsibility and problems. A young people's leader needs to understand this and give social activities their proper place.

Don't expect every one in your church to understand. There will always be a minority who don't think a Christian should have any "fun" at all, because there will always be a minority who don't know anything about young people. Don't let them influence you.

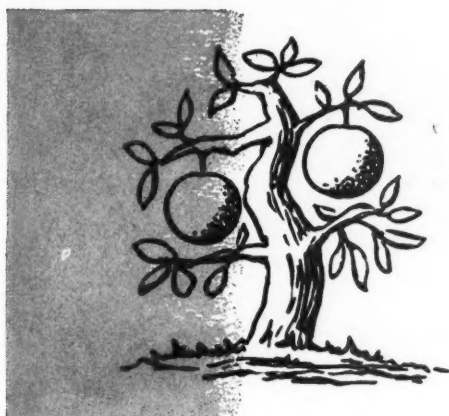
The problem of how to use leisure time and what social activities to engage in are pressing ones to teen-agers. To you, leisure time may not even exist, and you might easily bury your head in the sand and treat teen-agers as adults, reprimanding them for even having spare time they don't know what to do with. Or you might feel that all social activities should be ruled out, and that youngsters should assume the responsibilities of adulthood right now and rule out any play whatever. Either attitude is unrealistic. *There are many reasons why young people need social activities and why you must join in them as their leader.* Here are a few:

1. Young people need social activities as a constructive outlet for their energies. A certain amount of physical and social activity is essential to their normal, healthy development. They need them as a way to use their leisure time to good advantage. Better to plan their leisure time for them than not, for there's no telling what they'll do or where they'll go if you don't take the lead. They need social activities in order to develop a normal and satisfactory relationship to those of the opposite sex. This business of growing up is a many-sided matter—physical, intellectual, and emotional as well—and every phase of a boy's or girl's life needs attention.

2. You need to enter into these activities with the youngsters in order to acquire a better understanding of them and to find out what they really are. The more you do with them the better you'll get to know them and be able to help them. Then, too, they need to know that your interest in them extends to every interest of their lives, and that you are not just interested in them as persons who can fill a chair in your Sunday evening meetings.

3. Besides that, they need to know that the Christian life is an attractive one, a round-the-week practical life that includes fun and play as well as meetings and worship. They need to see you as a leader who has the right attitude on this important matter—one who can play when it's time to play, and be serious and down-to-business when it's time for that. Your own example will develop their attitudes along similar lines.

4. Finally, you need to go along with your young people in social activities in order to attract newcomers to your group and to meet them there. This phase of activity may be a strong drawing card that gets young people into your other activities and eventually leads them to the Lord.



"... the tree is known by its fruit"

This bit of Scripture might be applied fittingly to many fields of endeavor—but especially to education. And why? Because a school is known largely by its fruit—those men and women it trains and graduates year by year.

Founded almost a century ago, Wheaton College has remained steadfastly true to its historic motto, "For Christ and His Kingdom." Today its alumni are found in positions of leadership in business, the professions, vocations, as well as in every sphere of Christian service.

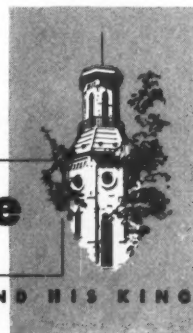
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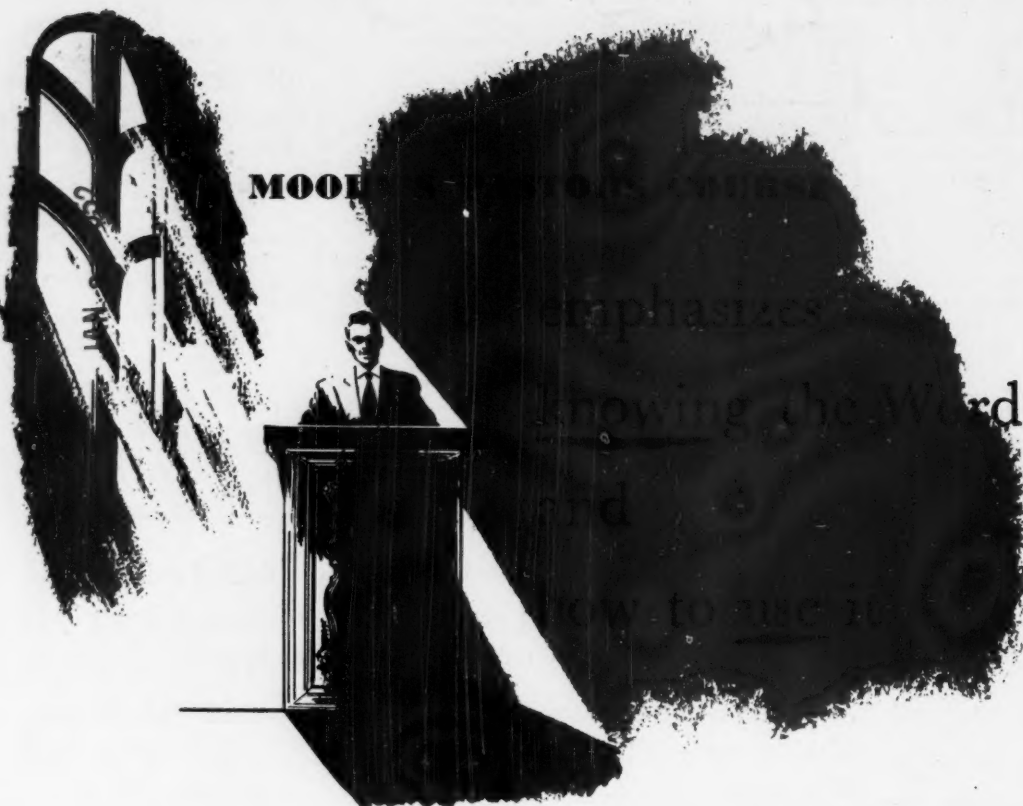
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